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THE BISHOP OF PETERBOROUGH ON THE WORLD AND THE CHURCH.

THE Bishop of Peterborough has just been holding his triennial visitation of the clergy of his diocese; and in the three divisions of his charge, delivered successively in the cathedral city, in Kettering, and in Leicester, he has discussed the world, the Church, and ecclesiastical law. There was plenty of scope under all these heads for the somewhat artificial, but certainly vigorous, rhetoric which has given him a place among contemporary orators both in Parliament and on the platform. Of course each subject was treated from an episcopal point of view; and even the warmest admirers of the sacred bench will scarcely contend that this is favourable to the most searching insight. As to the world, by which, in agreement we presume with the bishop, we mean human nature in its secular aspect, Dr. Magee takes a very gloomy view. He began by congratulating his audience that they were not meeting amidst the distractions and horrors of a great European war. But, like the Poet Laureate, in "Maud," he seemed to be almost of opinion that even war would be preferable to the rotten and corrupt peace which is employed only for purpose of selfish luxury. A profusion of epithets, which in an orator of less fame might be considered somewhat feeble verbiage, pours out the scorn and contempt of the bishop's soul, "for the glare and glitter of our modern civilization," which hide from us a hateful and destructive corruption. We are not at all sure that indiscriminate invective of this kind tends to edification. The frightful revelation just made of the deep dishonesty often underlying the fair surface of commercial credit, may indeed go far to justify the bishop's wrath. But there ought to be discrimination. Surely after enjoying the blessings of a National Church for so many centuries, we cannot be so wholly bad but that there are elements of regeneration left. And it ought to be the office of a public teacher in so high a place to show what those elements are, what it is that neutralises them, and how the evil may be overcome. Of this we hear nothing from Dr. Magee. After his congratulations on the continuance of even a corrupt peace, it seems to have occurred to him that the clergy of the Establishment had done very little for its preservation, and the Establishment itself nothing at all. He justified the attitude of neutrality assumed by the clergy generally on the Eastern Question; he denied that it was selfish or cowardly, or in any degree caused by the numbing and deadening influences of the Establishment. History, however, shows that this neutrality of the clergy is exceedingly characteristic of their attitude whenever critical

questions of high political morality are concerned, and that the principal exceptions to this neutrality have been in the form of passionate opposition to the noblest popular instincts. If the clergy had been as outspoken as unestablished ministers, we should have been much farther from the edge of a universal cataclysm than we seem to be at present.

But the bishop was naturally much more occupied with the bearing of the world toward the Church, than with the prospects of the world itself. He declared his strong conviction that "sectarianism, infidelity, and democracy," were bent upon the ruin of the Church. Sectarianism he seemed to identify principally with a desire to throw open the national churchyards to the religious observances of all Englishmen. To Broad Churchmen such a proposal has seemed one step towards a comprehensive Establishment, in which sectarianism should be unknown. Certainly there must be colour-blindness somewhere in the mental perceptions of church parties. Those for whom democracy is symbolised in such names as Bright and Gladstone, will find it difficult to understand how the bishop can connect it in such a marked manner with infidelity. It is true indeed that some of those called "philosophical radicals" are currently supposed to be unbelievers. But for this we have in a large measure to thank such institutions as that represented by the bishop. Political men, even if they be of a somewhat philosophical turn, have not always either the leisure or the inclination for a thorough and impartial study of the history of Christianity. They too readily suppose it to be inseparable from the system of priestly caste and spiritual despotism imposed upon it by entanglement with worldly arrangements utterly adverse to its spirit. Hence they are too much disposed to assume that religion is to be eliminated from the elements of popular life in the future. On the other hand, experience shows that no man ever gains that profound influence over the masses which comes from vital sympathy, who has not in him something of the religious nature of the prophet as well as the gifts of the orator.

The bishop is especially angry with what he calls "the peevish cries for disestablishment," arising from within the Church itself. At Kettering he desired the clergy to ask themselves this question: "Should I have been more successful in winning souls for God, or in building up His people in their most holy faith, if I had been free to preach in Dissenting chapels, or if I had been allowed to wear a green garment instead of a white one, or to place thirty-six lighted candles on the altar instead of two unlighted ones?" This is rather a strange conjunction of ideas. That a man should conjoin together two suppositions such as freedom to preach in a Dissenting chapel, and the right to wear a green vestment, would seem to indicate a total inability to distinguish between irreversible tendencies of the time and passing accidents of caprice or faction. We are not sure, by the way, that clergymen are not now free in law to preach wherever they like; at least in their own parishes. But if they are not, it is very odd in a successor of the Apostles to assume that such freedom would give them no greater facility for winning souls to God. The bishop, however, is evidently far more bent upon convincing the clergy of all schools that they have nothing to gain by disestablishment than upon any strict adherence to apostolic precedent. Who would have thought ten years ago that it would ever come to this—that voices of bishops should be heard pathetically deprecating the growth

of a disestablishment agitation amongst their own clergy? And the last part of the bishop's charge shows that in his inmost heart he believes this agitation more than likely to succeed. Following Dean Stanley, he warns the advocates of emancipation that Free Churches are not delivered from the authoritative interpretation of their legal documents by the law courts. We fancy, however, that even Mr. Mackonochie would as readily put up with this necessity as Wesleyans or Independents, provided he might have the framing of those documents himself.

THREE MONTHS AFTER THE BERLIN TREATY.

THE news from South-Eastern Europe becomes more and more serious, and is believed equally with the Afghan difficulty to have engaged the anxious attention of the Cabinet Council which met on Saturday. Making every allowance for the exaggerations of sensational telegrams, there is good ground for believing that a very determined effort is being made to upset the provisions of the Berlin Treaty relative to the constitution of Roumelia under the Porte, and to unite it in a single Principality with Bulgaria, as defined by the San Stefano Convention. It seems to be a fact that in many districts south of the Balkans the Bulgarians are rising and forming armed bands, or threatening wholesale emigration, with a view to make impossible the eventual surrender of the country to the Turks, or rather to the suzerainty of Turkey; that this movement is, if not openly abetted, winked at by the Russians, who have arrested the return of their troops northward, and are fortifying Adrianople, which ought to be soon restored to Turkey; and that a serious insurrection has broken out in Macedonia, "the cradle of the Bulgarian people," and a district which, being outside Roumelia, is subject to the direct rule of the Porte. Unofficial declarations are attributed to Prince Dondoukoff to the effect that the Berlin Treaty is not to be regarded as a serious "reality," and that great functionary, who is the acting Governor of Bulgaria, has thought fit to choose as his headquarters, in preference to Tirnova, the city of Sofia, which, as is well known, is situated at the extreme south-east corner of Bulgaria. Moreover, one of the Prince's subordinates, Colonel Stepeleff, who is actually a member of the European Commission for the organisation of Eastern Roumelia, in a letter to the official paper at Philippopolis, declares his determination to defend the interests of the country called by him "South Bulgaria," and asks all Bulgarian patriots to supply him with such statistical and other information as will further that object. It seems also that the Bulgarians of Macedonia have set forth their invincible objections to continue to be the subjects of the Porte in a long petition to the French and English Ambassadors at Constantinople.

These facts suggest their own inferences. They appear to be preparing the way for very important movements—a view supported by the official speech of Prince Dondoukoff in leaving Philippopolis for Sofia a few days ago. In this address, while telling the population that the sphere of action of the European Commission "is restricted by the Treaty of Berlin, except in so far as finances are concerned, to preparatory work for the future organisation of Roumelia," and that the administration "remains in our hands," he conjures them "to trust to time and events," "and not to compromise the success of your holy cause by unseasonable and

inopportune manifestations." If that is done "you will," he says, "secure for your desires and aspirations the attention which they deserve." And the Prince promises he will, from time to time, return, "to follow the march and development of our common work, which I hope, with the aid of the Almighty, to accomplish fully, according to the elevated views of the Czar Emancipator." Notwithstanding the studied vagueness of this language, it can hardly have any other meaning than that in due time Roumelia will become part and parcel of the Bulgarian Principality, in spite of the mandate of the Berlin Congress. The address of Prince Dondoukoff is all the more significant as General Ignatieff is understood to have declined the invitation of the notables of Northern Bulgaria, and that the Prince himself is designated as the future sovereign of Bulgaria.

These events have called forth a Turkish circular to the Powers protesting against Russian encouragement of a movement which is intended to set aside one of the most important provisions of the Treaty of Berlin; but this diplomatic document has not as yet been formally presented. Our Government also are not inactive. They are taking diplomatic steps with a view to demand explanations from Russia, and to secure the co-operation of the other Powers in enforcing the provisions of the Treaty of Berlin. Apparently they have not met with much success. It is reported from the German capital that, although Prince Bismarck is desirous to see that treaty duly observed, he "is not in any wise prepared to support one-sided aims pursued by any Power." Further, the statement of a leading Italian paper that France is prepared to join in an alliance of the Western Powers is denied by the *Vienna Presse*, which says that, desirable as may be the faithful execution of the Treaty of Berlin, "there cannot yet be any question of common steps on the part of the Powers or of an alliance with this object, nor would the Turkish circular on the Bulgarian insurrection afford any ground for such action." Thus far, then, the desire of our Cabinet to promote common action among the Signatory Powers has borne no fruit. England stands alone.

In a few months, perhaps weeks—long before Russia is required by treaty to evacuate the territory south of the Balkans—the union of Bulgaria with Roumelia may become a *fait accompli*, and a prince of Russian extraction may be proclaimed the sovereign of such a united Bulgaria as was defined by the Convention of San Stefano. If, as is likely, our Government cannot secure the co-operation of the other Powers, how can they act alone with a prospect of preventing such a consummation? Can they persuade Englishmen to go to war for the purpose of bringing the people of the Balkan Peninsula again into a state of vassalage to the Turk? It is true that Russia has engaged in the face of Europe to fulfil the obligations of the Treaty of Berlin. But if it can be—as it will be—alleged, that the intention was frustrated by the action of the populations specially interested in the matter, what reply can be given? Lords Beaconsfield and Salisbury may believe in the Turks, and may passionately desire that, for ulterior objects, the Turk should still be established in Europe. It was their great achievement at Berlin to have effected this object, so far as was possible, by solemn treaty. The march of events is frustrating their work, and that, too, at a time when the prospect of a serious Afghan war paralyses their hands. This is not the time to discuss the question whether a united Bulgaria would or would not be injurious to Europe, and detrimental or otherwise to the races on either side of the Balkan range. We have never been able to see that a strong Bulgaria would be a gigantic evil any more than that it must necessarily be, after a sufficient interval, a Russian dependency. But waiving this problem, the utter failure of Lord Beaconsfield's Eastern policy becomes every day more palpable. The master stroke of diplomacy which extorted

concessions from Russia turns out to be a *fiasco*. Our six millions have been expended for no purpose but to parade our own impotence, and Prince Gortschakoff may chuckle in having beaten Lord Beaconsfield with his own weapons, and exhibited England to all the world as a Power which, after having launched a flaming Imperialist programme, is quite unable to give effect to the main feature of its declared policy. Time was when the British Government stood alone in repudiating a Berlin Memorandum. Again our Government stand alone in defending a Berlin Treaty, and under circumstances which make them powerless, if not ridiculous.

ERASTIANISM.

No. I.

It is a misfortune that the latest defender of the Establishment has not given us a complete and formal argument, but a mere collection of scraps, which have no organic connection with each other, though they all have a common relation to the general theme of which his book treats. In a controversy like this nothing is more necessary than exact definition, and this is exactly what it is most difficult to find in Mr. Hughes's curious ecclesiastical miscellany. Perhaps this arises partly from the intellectual tendencies of the writer, among whose high qualities logical acumen is not included, and who everywhere appears to be guided by powerful and, for the most part, generous impulses than by solid reasoning. But it is due also to the nature of the subject. It is not convenient for those who insist on having a "Church which should be made in fact, what she is in theory, the Church of the nation," to lay down the exact lines on which this national institution is to be built, to define the limits to which its comprehensiveness is to extend, to explain the exact relations which the State is to sustain to the Church, the obligations which it contracts and the control which it retains. All this is very necessary to a complete understanding and fair discussion of the subject, but to attempt is only to rush into innumerable difficulties. For we have to deal with an actual, not an ideal Establishment, and as soon as any clear conception is given of what ought to be one party is sure to compare it with the existing state of things, and condemn the present State Church on the very principles maintained by its defenders; while another will just as certainly protest that rather than have an Establishment such as the Erastian desires they will abandon the idea of alliance with the State altogether. The Erastian has, indeed, this in his favour. The State is supreme in the Anglican Church. It may hesitate to assert its authority; it may tolerate a great many abuses rather than start an embarrassing controversy as to jurisdiction; it may consent to compromises which are unworthy and indefensible in the hope of postponing an inevitable conflict; it may (as witness the miserable dodging about the Bishops' Bill) resort to all kinds of expedients in order to veil the control which it exercises; but its supremacy it will not abandon, and when occasion arises will assert it in ways that are very unpalatable to High Churchmen. They hold that theirs is the purest and best branch of the Holy Catholic Church, and that the State derives both honour and profit from the alliance into which it condescends to enter, but the State makes very light of all such talk, and establishes courts for the trial of ecclesiastical offences, and even regulates the worship of the Church, despite all the protests which may be raised against its intrusion. So far the Erastians have the best of the argument; but, on the other hand, the practical advantage is to a very large extent in the hands of their opponents, who know that they must indeed become daring in their encroachments and innovations before any effectual measures will be taken for their repression. They may be condemned, but they will be tolerated until they reach a point where further indulgence would be productive of more harm than good. They are, in fact, masters of the situation, inasmuch as it is felt that the Establishment

cannot stand without them. They may force matters to such a pass that it cannot longer stand with them, but even then it is more probable that they will involve the State Church in their fall than that it will be able to survive either their voluntary secession or their expulsion by force of law. The Erastian is, therefore, supporting an institution which is worked on principles diametrically opposite to those which he advocates, and which is promoting the very ends to which he is conscientiously opposed. Whatever it be in theory, in practice the Anglican Church is a sacerdotal establishment, and becomes more and more so in every year in defiance of every protest that is raised and every warning that is given. The talk of reform is as vain as it is possible to conceive, and is, in fact, confined to a few over-sanguine Broad Churchmen, who are for the most part laymen. Evangelicals, who might be expected to unite in it, are generally silent, even Canon Ryle himself reserving his defiant utterances for the "Liberal" party, and showing a remarkable consideration for the great historic party of High Churchmen. It is hard to see how reform is to be effected without reformers, or how reformers are to be found within the ranks of the Establishment when all the world knows that the certain effect of any *bonâ fide* reform would be to improve the institution off the face of the earth.

Still, Mr. Hughes and his friends cling to an Establishment, to the great majority of whose clergy they are in irreconcilable antagonism, and the spirit of whose procedure must be intensely offensive to them, boasting of its liberality and comprehensiveness, even while they are continually confronted by the intolerance and arrogance of its representatives. They find consolation in the thought that other Churches are not free from faults, or they ignore its defects because of the preciousness of the inheritance which it assures to the nation. In their view, it confers on every Englishman an inestimable birthright; and it is this of which political Dissenters are seeking to deprive him. The idea, which is really the only one that Erastians have to urge, is presented in every variety of form both by Mr. Harwood and Mr. Hughes. The former gentleman has so little conception of the true character of a Church of Christ, that he fancies the overthrow of the National Church would leave the country without any Christian body on whom there rested an obligation to care for the spiritual necessities of those outside all Churches. He says, in a passage quoted approvingly by Mr. Hughes, "The destruction of that Church would be a great blow to the future spread of Christianity, for then there would be left no organisation bound to minister to the unconverted as well as to the converted." We venture to advise this very self-complacent gentleman to study the principles of the Free Churches before hazarding so startling an assertion as this. There is not one of them, unless we are to accept the very small residuum of ultra-Calvinists scattered up and down the country, which would not confess that it exists for the work of conversion and extension, and that even the edification of its own members is sought, not merely for their own sakes, but for the promotion of its great missionary enterprise. It has been so often asserted that the Dissenting minister cares only for his own congregation that we suppose those who repeat it have come to believe it true. In the towns and villages of the country are found abundant proofs that it is utterly contrary to fact. Half a century ago in a large number of them the Methodist, or Baptist, or Independent minister was the man who discharged the functions supposed to be peculiar to the parochial clergyman. We never heard of any who hesitated to ask his services because he was not under any legal obligation to render them; and of those who preferred the ministrations of the rector of the parish there were assuredly but few who chose him because he was the representative of the State, and not because he was the clergyman of the Church to which they were conscientiously attached. There are still many places where the Dissenting minister occupies the same position, and does the same work, and if this does not prevail to

so large an extent as in the last generation it is not that the Nonconformist is less ready to answer any calls which may be made upon him, but that the parochial clergy are much more earnest and active than their fathers. "If the National Church (says Mr. Harwood) does not do its duty properly, it should be made to do so." But he ought to have known that it is not so long since it did not attempt to perform its duty at all, for prior to the Evangelical revival, there was a dreary period of utter spiritual apathy and barrenness, and yet there was nobody to enforce the neglected obligation. Even then, however, there were organisations which felt themselves bound to supply the lack of service, just as they are endeavouring to do it to-day, to the measure of their ability, by emulating the activity and zeal of their brethren in the Establishment, to whose voluntary action, and not to the interposition of the State, we are indebted for any efforts which are being made to cultivate the unreclaimed wastes of ignorance and heathenism to be found even in a country which enjoys the benefits of an institution which professes to provide a clergyman and a church for every citizen of the realm. Mr. Harwood is as unjust to Churchmen as to Dissenters when he suggests that were the constraint of law withdrawn, there would be no force remaining to compel them to minister to the unconverted. But it is one of the worst results of Erastianism that it seems unable to measure the strength of those great spiritual impulses to which, and not to the requirements of law, the self-propagating power of Christian Churches is due.

"Going out into the highways and hedges (Mr. Hughes tells us) is at once the special glory and the *raison d'être* of the National Church." If he had said of the Church of Christ he would have been perfectly right. It is what every Church that answers to the Divine ideal is endeavouring to do. If he will take the trouble to inquire he will find that the Nonconformist churches, which, it is assumed, lead a life of spiritual selfishness, are seeking thus to fulfil the command of their Master, and all who are acquainted with their internal condition and history, or understand the state of opinion amongst them, would tell him that there is no principle more universally accepted than that which treats this missionary activity as an essential condition of prosperity and even of healthy life. They are foremost in the work of the Sunday-school, they have their ragged schools and mission halls, they work as those who feel that on them rests the solemn duty to use such power as they have for the evangelisation of the country. On the other hand the State, which is supposed to be the fountain of all the beneficent influence which the Anglican Church exercises in the country, does literally nothing. Churchmen are doing wonders, but the Establishment is simply powerless. A week or two ago we had four new churches consecrated at Barrow. They are sanctuaries of the National Church; but it as an institution did not build them, and they would not have been built at all but for the munificent liberality of the Dukes of Devonshire and Buccleuch and others. This is, of course, what Mr. Rogers means by an argument which Mr. Hughes strangely misrepresents. Mr. Rogers refuses to give the Establishment the credit for work done by the voluntary benevolence of some of its members. The point is one which we shall elucidate further in our next article. For the present we pause with our emphatic protest against the degrading conception, which is Erastianism *pur et simple*, that if national law did not impose on a Church the duty of caring for the unconverted, there is no higher law which would enforce the obligation. The Divine necessity to preach the Gospel existed before a State Church was established, and it will survive and assert its power after every State Church has perished.

THE AGRICULTURAL SITUATION.

It is many years since the prospects of British farmers were as dark as they are to-day, and on all sides these perplexed men are asking what is to be done. They look in vain for a satisfactory answer from those who represent them in Parliament and give them advice during the

recess. Speeches in abundance they have listened to during the past month, all breathing forth commiseration and expressing hopes based on nothing; but one looks in vain through the long list of addresses given by the "stars" at agricultural dinners and other meetings for anything approaching towards a well-considered plan of deliverance for the hard-pressed farmer. There is nothing surprising in this, and the only wonder is that the agricultural tenants should continue to look for guidance to those whose whole policy is opposed to their welfare. Indeed, they can hardly expect their landlords even to admit to the full extent the difficulties under which they are suffering or the blackness of their prospects for the future. Men do not commonly cheapen their own wares, and it is to the interest of the owners of land to speak as hopefully as they can of the prospects of farming. One of the most ready alleviations of the farmer's troubles—reduced rents—they naturally shrink from prescribing, and they are even more averse to reforms which will exercise a far more fundamental and lasting influence. Rents have, indeed, come down on all but the most desirable farms, and are likely to come much lower yet; but it has been simply by the reduction of demand, and landlords can hardly be expected to help the process. Land, held under present conditions, is really worth very little to farm just now, and half the farmers of England would barely have made ends meet during the last three disastrous years if they had had no rent at all to pay. This year their chance of a margin of profit is a little better, and only a little. The crops are undoubtedly more abundant than they have been since 1874; but the price of wheat is too low to pay the expenses of the crop where the yield is not above average, while a large proportion of the barley, which sells well if sound, has been seriously injured by wet weather. The wheat-growing area of the world keeps on increasing out of all proportion to the increase of population, and if farmers in America, the Colonies, and India can grow and send it at such prices as they are taking for it this year, there is a poor prospect for wheat-growers in this country. A bad crop in some of the great producing countries, or a generally small yield in Europe, would cause a temporary rise; but unless something which no one can foresee takes place to diminish the production of the chief cereal there is no prospect of an average price that will pay existing expenses, and yield a profit to British wheat-growers. Barley pays well to grow where the land is suitable; but even in that grain, or rather in a substitute for it, the farmers are threatened with fresh competition, as we are told that maize is being successfully malted for brewing.

If we turn from arable to pasture districts we find a state of affairs and prospects only a little less discouraging. Stock-breeding, indeed, pays well when disease can be kept away, and if the new Contagious Diseases Act has the desired effect—which few farmers expect—that branch of farming is certain to attract increased attention from those who have capital enough to engage in it. The increasing importation of live cattle from America, however, is a danger which the breeder as well as the grazier regards with alarm. Dairy-farming is less hopeful than stock-breeding, as the Americans are crowding our markets with their cheese, and selling it at a price that British producers cannot compete with. It is true that a very small proportion of the American cheese is of good quality, and the finest English makes still realise high prices; but the bulk of our home-made cheese is of even lower quality than that received from America, and cheesemongers tell us that it seems to get worse instead of better. Here there seems to be fault, at least equally with misfortune. There is room for great improvement in our dairies, and it is to be hoped that the youngest of our great agricultural societies, the British Dairy Farmers' Association, will do something to advance the knowledge of scientific cheese-making. Still, the prospects of dairy-farmers are somewhat gloomy

at the best, and the *Field* has recently advised the tenants of poor farms to give up dairying and take to breeding. As to grazing, in spite of the high price of meat, there has been the drawback of the high price of lean stock to counterbalance the advantage. There is, too, every reason to expect a vastly increased importation of meat from America and other countries. There are great resources in Europe as yet not opened to this country, and only the other day the directors of the London Meat Importation and Storage Company announced that they had commenced to import dead meat from Eastern Europe, and that they found they could buy it in North Germany, Austria, Hungary, Transylvania, Bohemia, Galicia, and other countries, good in quality, and at lower prices than they had expected.

With such prospects before him it would be idle to deny that the British farmer has cause for alarm. What can he do? It is obvious that he must either reduce his expenses or increase his produce, or do both if he can. Rents, as already stated, are coming down; but in other respects—unless in the cost of living, which has been unduly increased amongst farmers as amongst other classes of late—there is but little chance of reduction. The wages of the farm labourers are certainly not too high, although they have been lately higher than farmers in their depressed condition could afford to pay. Unhappily, it is always in that direction that the farmer first looks when he finds his outgoings overlapping his receipts. In many counties wages have already been reduced, and now in Kent and Sussex there is the threat of a general look-out by the farmers because their men are resisting a proposed reduction of, we believe, two shillings a week. For the winter the masters may be able to have their own way; but when spring comes they will find the men will be able to insist on an advance nearly or quite to the old rate. It is a pity that the farm labourer should be the first to suffer; but, unfortunately, tenants cannot get rents reduced all in a hurry, and an immediate reduction of expenses is absolutely necessary to too many of them. But they will not be wise if they regard a reduction of wages as anything more than a temporary expedient. As soon as the existing depression in our manufacturing and commercial industries passes away, the rate of wages is sure to rise again. To increase their production of corn and meat on a given acreage would be a far more satisfactory way out of their difficulties. Unfortunately the majority of them have lost capital during recent disastrous years, and they require a few good seasons to give them the means for farming well. If they would but be content to hold smaller farms, and so have more capital per acre, they might produce more and reduce the competition for land at the same time. But the conditions on which they hold their farms preclude any sufficient expenditure of capital in improvements. The injustice of the land tenancy laws and the devastation of game keep farming enterprise at a low ebb. Similarly the laws and customs which relate to the ownership of land keep landlords from improving their estates, although they might by so doing keep up their rents. The heaviest fixed expenses on a farm are the same whether a farmer grows large crops or small ones, or rears much or little live stock. An increased production of corn and stock would go well together, and therein lies the British farmer's best hope of holding his own against the competition of the world. The hindrances have been pointed out, and the moral is obvious. When will the farmers of this country learn that the little indulgences they get from their landlords, and the vain hopes of what their "friends" will do for them, are as nothing when compared with the relief which their industry would obtain by the removal of that gigantic incubus which weighs it down and keeps it low—our system of land tenure?

THE ELECTRIC LIGHT.

In the late Lord Lytton's ingenious work, "The Coming Race," the provision and maintenance of light is described as one of the first

and most important of public cares. The peculiar conditions of the underground realm imagined in that book made this an obvious necessity. But, indeed, the necessity is almost as obvious in our own case. For if we were compelled to pass in sleep or inactivity the large proportion of time occupied in our climate by winter nights and dark afternoons, our actual lifetime would be very much shorter than it is. Nor is it sufficient for the higher purposes of civilisation that we should be just able to see our work and tools, or distinguish the faces of our friends. Not only are eyes strained and injured through insufficient light, but the brain is overwrought by the greater effort of attention, while at the same time the animal powers are lowered. From a social, as well as a commercial point of view, our present political masters of the great beer interest know well the value of light, however they may dread its intellectual analogue. Money is found to be well invested in the profusion of lamps that glitter on the tawdry splendour of the gin-palace, and flash far down the squalid street, where vice and destitution shiver in damp discomfort. No bird that dashes itself to death against a lighthouse tower, nor moth that shrivels itself in the beautiful brightness that allured it, is more hopelessly a slave of vain glitter than the poor, trembling, unmanned wretch who creeps out of the darkness of his miserable home to the glare of the public-house. The attractiveness of light is a fact which promoters of cocoa-rooms, as a substitute for gin-palaces, would do well to keep in mind. Indeed, its power to stimulate the nerves, and, through them, the mind, is well known in higher walks of life. The orator, whose mental fire is damped by glimmering half-lights, is roused to enthusiasm when a bright illumination is reflected from a thousand faces; and the saloons of "society" owe half their gaiety to their glowing sun-burners or sparkling candelabra.

An interesting essay might be written on the revolution wrought by gas in regard to public security after dark, the extension of productive activity, and changes in our social customs. But hardly any one will take the trouble to write it now, for gas is in the position of a half-grown girl, an only child, whose nose is put out by the noisy advent of a male heir. Gas shareholders are in a pucker which does not seem to excite much sympathy; and none who have contrasted the dirty yellow of the old light with the sunlike splendour of the new will very much wonder either at their distress or the unsympathetic hardness of the public. The electric light is, or will be very shortly, master of the situation. Like many great inventions, like the steam-engine and the electric telegraph, it has been long in a state of incubation. But popular instinct seems to have resolved that the hour of its birth has come; and, indeed, after what has already been achieved, there are too many incentives to perseverance to allow of a doubt that all remaining difficulties will be surmounted. The chief difficulties have until lately been three in number—the securing of its continuity, the distribution of the electric current, and last, not least, the cost. Every one knows that the light, so far, is produced by the passage of the electric current between two carbon points placed in proximity. But one pole is consumed much more rapidly than the other; and, until Jablochhoff's invention, no satisfactory means were found of keeping the points at the proper distance. The Russian electrician constructed a candle formed of two strips of carbon, separated by a thin slip of kaolin. Then, availing himself of a French invention in the production of the current, he caused this current to pass in reverse directions, so that each pole is alternately positive and negative. The result is that the strips of carbon are equally consumed and the distance between them preserved, thus ensuring, so far as this condition of the problem is concerned, a steady light. A single candle lasts, however, only for an hour and a-half; but four or five are enclosed in one lamp, and by an ingenious arrangement, as soon as one candle is consumed the electric current is diverted to another without any perceptible cessation of the light. Still,

the problem would scarcely have been half solved unless means had been found for dividing the current, for each lamp would have required an engine to itself for the production of the electricity. M. Jablochhoff has, however, to a certain extent overcome this difficulty also, but only within narrow limits. He has succeeded in distributing the same current amongst as many as twenty lamps. But even with a smaller number we are not sure about the completeness of his success, and beyond that he cannot go. His process has been tried in Paris now for some months, and amongst the thousands from this country who have visited the Exhibition there is scarcely a dissentient voice as to the value of his discovery. In the Avenue de l'Opera forty-six electric lamps have displaced four hundred gas-burners, and give, at a moderate computation, ten times as much light. The courtyard of the Hotel de Louvre is lighted on the same system, and in any part of it the smallest print can be read as easily as by daylight. In the East-end of London the spirited proprietors of the Commercial Ironworks, Shoreditch, have recently adopted the light, and, as we ourselves testify, with literally dazzling success. A larger experiment is likely to be tried soon on the Victoria Embankment, and perhaps on Waterloo Bridge. But meanwhile documents have been lodged at the Patent Office which promise to eclipse M. Jablochhoff almost as completely as he has eclipsed gas. Mr. Edison, who in other days would certainly have been burned as a magician, asserts that in addition to the telephone and phonograph and microphone, he has now invented a method not only for dividing indefinitely the electric current, but also for producing it at a cost which will make gas dear in comparison. If this is really the case—and we have no reason to doubt it—then the last difficulty, that of expense, has been overcome, and in a few years night and day will be almost undistinguishable. Such a prospect has its unpleasant side. But, looking at the enormous importance of light, we may well rejoice in the promise of a mode of illumination which, for power, beauty, and stimulating effect, surpasses gas in a far higher degree than gas excels a glimmering rushlight.

RELIGIOUS STATISTICAL INQUIRY.

III.

To the Editor of the Nonconformist.

SIR,—Accurate knowledge of the relative provision for public worship, made by different denominations at the present time, as compared with former periods, would not only act as a stimulus to progress, but might throw valuable light upon the success of various methods of work. It would thus appear which systems of church organisation are most capable of rapidly meeting the wants of growing populations, and by what agencies such work is best accomplished. Something also might be learned concerning the adaptation of different systems to different classes and periods.

In this way in the census of 1851 a comparison is instituted between the position and growth of three sets of churches, viz., the Independent, the Baptist, and the Wesleyan Methodist of all branches. Their position in 1801 is thus stated:—

	Places of Worship.	Sittings.
1. Independents . . .	914 . . .	299,792
2. Baptists . . .	652 . . .	176,692
3. Methodists . . .	825 . . .	165,000

Following, then, each period of ten years, it is shown that their respective rates per cent. of progress for every intervening decade down to 1851 were as follows:—

Independents . . .	24.7	29.2	35.2	30.4	29.9
Baptists . . .	31.6	36.4	37.9	34.7	27.7
Methodists . . .	80.0	85.0	68.2	69.2	40.3

The results of this progress are shown in the changed position of the bodies in 1851 as follows:—

	Places of Worship.	Sittings.
1. Methodists . . .	11,007 . . .	2,194,298
2. Independents . . .	3,244 . . .	1,067,760
3. Baptists . . .	2,789 . . .	752,343

The unparalleled growth of the Methodist bodies thus shown cannot but suggest ground for inquiry as to methods of work on the part of bodies so completely outstripped. It must also be important for the churches to be able to ascertain whether these conditions of progress have been continuous.

Some light is cast upon this question by comparing the position of certain bodies in 1851

with recent returns made by them of the number of places of worship and estimates of sittings founded thereon. In that year the relative position of these bodies was as follows:—

	Places of Worship.	Sittings.	Proportion per Cent. to Population.
Wesleyan Methodists	6,579	1,447,580	8.1
Independents . . .	3,244	1,067,760	6.0
Baptists . . .	2,789	752,343	4.2
Primitive Methodists	2,871	412,030	2.3
Wesleyan Association	419	98,813	0.5
Methodist New Con.	297	96,964	0.5
Wesleyan Reformers	339	67,814	0.4

Six years later the Wesleyan Association and a number of the Wesleyan Reform Churches amalgamated, forming the United Methodist Free Churches, which commenced with 769 places of worship and about 169,180 sittings, providing for 9 per cent. of the people. At the present time the apparent position of these bodies is as follows:—

	Places of Worship.	Sittings.	Increase.	Increase per Cent.
Wesleyans . . .	7,475	1,644,500	196,920	13.6
Independents . . .	4,229	1,395,570	327,810	30.7
Baptists . . .	3,278	913,785	161,442	21.4
Primitive Methodists	3,382	724,279	312,249	75.8
United Methodist Free Churches . . .	1,393	306,460	137,280	81.1
Methodist New Con.	428	139,528	42,564	43.9
Wesleyan Reformers	223	44,600	—	—

The returns of sittings of the Wesleyans, Baptists, and Primitive Methodists are extracted from their year-books. Those of the latter body do not include preaching places other than chapels, and hence are probably understated. The other sittings are estimated by the numbers of places of worship, according to their respective average capacities in 1851. The particulars concerning the Independent body are founded upon the least definite data. The most noticeable feature concerning the progress of the Methodist bodies evident in the abstract above, is the very rapid advance of the United Methodist Free Churches, which in twenty-one years show a higher rate of increase than that attained by any other body in twenty-seven years. Suggestively important as such figures as these must be to the various churches concerned, their value would be much enhanced if all the particulars were carefully ascertained and more fully returned expressly for publication.

It will be found, moreover, that the relative position of the various religious bodies will be considerably modified according to local circumstances. Thus in Derbyshire the Wesleyan Methodist, the Primitive Methodist, and the United Methodist Free Church bodies respectively make greater provision for public worship than the Independents or Baptists, the percentage of accommodation to the population being severally 9.97, 8.88, 6.77, 4.57, and 3.22. In this county the Baptists were found to have retrograded .7 per cent., the Independents were stationary, and the various Methodist bodies together had increased their provision by 1.7 per cent. Again, in Kent the order of the bodies and their provision per cent. for the population is as follows:—Wesleyan Methodist, 5.10; Independent, 4.65; Baptist, 4.08; Primitive Methodist, 1.25; United Methodist Free Churches, .25. As compared with 1851 the Baptists provided for .5 per cent. less, the Independents for .1 per cent. more, and the various Methodist bodies together for .5 per cent. more than they did twenty-six years ago. It would be very helpful to all the denominations to have the means of thus periodically taking stock of their position and progress in the various counties, districts, and circuits throughout the country.

Especially important is it at the present time that light should be thrown, by statistical inquiry, upon the relative position and rate of progress of the Established Church. Upon the issue of such inquiries public questions of equal importance to the Churches and to the State depend for their solution. Some light is thrown upon this matter by existing statistics. Much more light would follow a repetition of the census of 1851.

The theory of a National Church requires that it should make provision within its walls for all who desire to participate in public worship. Moreover, its growth should be expected to keep pace with the requirements of an increasing population, so that at least the total local provision should not fall short of the requirements of the people. During the first decade of this century the increase in the provision made by the Established Church is stated to have amounted to .6 per cent. In the following decades up to 1851, the rates were respectively 1.0, 2.9, 6.6, and 11.13 per cent. Nevertheless the growth of the population has been much more rapid than the increase in the provision made by the Established Church. According to the census returns the rate of that provision per cent. to the population at each successive period was as follows:—In 1801, 48.2; 1811, 42.4; 1821, 36.3; 1831, 32.3;

1841, 30.0; 1851, 29.6. In 1851, while the Established Church provided for 29.6 per cent., the non-Established Churches provided for 27.4 per cent. In other words, of the total sittings furnished by all bodies the Established Church provided 51.9 per cent., and the non-Established or Free Churches supplied 48.1 per cent. In the large towns the Established Church provided for 17.2 per cent., and the Free Churches for 18.8 per cent. Of the total accommodation in those towns the Established Church provided 47.8 per cent., and the Free Churches 52.2 per cent. Such was the testimony of the census of 1851. Further knowledge as to whether the same conditions continue or have become intensified, would be of the greatest importance. The testimony of more or less recent local statistics provides a few indications.

Of the total accommodation in the metropolis in 1851 the Established Church provided 59 per cent., and the non-Established Churches together supplied 41 per cent. In the returns of 1865 it was calculated that during the intervening period of fourteen years, the provision of the former had increased at the rate of 25 per cent., and that of the latter at about 40 per cent. In other words, at that date the Established Church provided 56 per cent. of the accommodation, and the non-Established Churches supplied 44 per cent. The one had lost and the other had gained 3 per cent.

The statistics of 1872-3 indicated a similar state of matters in 112 towns in which it was possible to institute a comparison between that period and 1851. In 1851 the Established Church provided 43.7 per cent. of the total accommodation, and the non-Established Churches supplied 56.3 per cent. During an interval of twenty-two years the provision made by the former had increased at the rate of 35.4 per cent., and that by the latter at the rate of 58.2 per cent. As the result, in 1872-3, the Established Church provided 39.9 per cent. of the total accommodation, and the non-Established Churches supplied 60.1 per cent. Thus the former had lost and the latter had gained 3.8 per cent.

In Derbyshire, again, in 1851, the Church of England provided 46 per cent. of the total accommodation, and the non-Established Churches supplied 54 per cent. But the statistics of 1876 showed that in that year the Established Church provided only 41 per cent., and the non-Established Churches supplied 59 per cent.—a loss to the one and a gain to the other of 5 per cent. At that date the Established Church made provision for 26.3 per cent. of the population, and the non-Established Churches for 34.7 per cent. In the county town the provision for the population respectively made was 17.5 per cent. and 24.7 per cent.; the proportions of the total provision were 38.9 and 61.1 per cent.; and the respective loss and gain was 5 per cent.

In Kent, once more, in 1851 of the total accommodation the Established Church provided 65.29 per cent., and the non-Established Churches supplied 34.71 per cent. In 1877 the rates respectively were 58.67 and 41.33 per cent.—the loss to the one and the gain to the other amounting to 6.62 per cent. The Established Church then provided for 27.8 per cent. of the population, and the non-Established Churches for 19.8 per cent.

With concurrent indications like these, coming from various directions, it is of no small importance that thoughtful men of all parties should have the means of ascertaining exactly and fully what are the conditions governing the problem now pressing for solution. Moreover, the various religious bodies require to be informed as to what margin of religious destitution they are called upon everywhere to supply. Statesmen and legislators will be anxious to gauge the facts that they may form correct views on related subjects of ecclesiastical and public policy. And members of the Established and of the non-Established Churches alike need to make preparation for the new responsibilities that will certainly result from disestablishment when it takes place. But the desired knowledge can only be attained by means of a general and efficient statistical inquiry. Some suggestions bearing upon the means for effecting this I hope to offer in a concluding letter in your next issue.

I am, Sir, yours faithfully,

GOODEVE MABBS.

London, October 21.

P.S.—By a clerical error in your last issue the falling off in the provision for Kent is given at 52½ instead of 5½ per cent.

Professor Blackie announced at the meeting of the Edinburgh University Council on Friday that only 3000. was wanting of the 12,000. required for the endowment of the Celtic chair in the University.

JOHN GOUGH.

(From a Correspondent.)

I can think of but three men in England who would at any time, in any place, and as a matter of course, draw an exceptionally large audience to hear them speak. In America there are not, I should think, more, and on the continent of Europe probably not so many. Mr. Gough, therefore, belongs to a very select fraternity, and is for that reason, as well as for other reasons, worth studying.

It is not his versatility which is the source of his popularity; for he seems to have but one topic, and but one method of dealing with it. It is not the subject itself; for teetotalism, as a matter of both creed and practice, is acceptable only to a section of the community, however growing a one; and has been exposed to a great deal of ridicule also. And there is no more novelty about the speaker than about his theme. He told his audience in Exeter Hall last Saturday that he had lectured 7,800 times—at least, I think so; and he must feel as much at home in that hall as in any public room in the United States; for it was his ninety-eighth appearance there—the first dating twenty-five years ago.

It is eighteen years at least since I last heard him, and I remember that the leading impression made upon my mind then was that the theatrical boards—especially in the department of farce and comedy—had missed a very skilful actor. By that I do not mean that he was acting a part only; but that his modes of producing an effect on his audience savoured a good deal of the actor's art. That impression has not been wholly removed by his speaking now; but he has mellowed with time, and impresses you more with the power of his intense earnestness than he did then. Certainly he has much altered in appearance—the furrowed cheeks and the whitened hair telling of the lapse of time, as well as of the effects of incessant work. How he has contrived to keep the fires of his oratory burning and blazing so uninterruptedly I cannot tell. The "oration"—to use the phrase of the publishers: "lecture" was the description in the advertisement—was the fifth he had delivered that week, and he had travelled to a fresh town daily, and had come up that morning from Birmingham. He apologised for the state of his voice, which, though it lacks richness and variety of tone, held out well for an hour and twenty minutes; but there was an appearance of effort which suggested the idea of a mechanical method, and I had the feeling that, as he has come to England for rest, his English teetotal friends would be wiser to let him have it—or at least partial rest—instead of obliging him to pour himself out at so exhausting and so rapid a rate. Certainly his zeal on behalf of the cause for which he labours induces him to serve it without stint; so that on Saturday he continued speaking some time after he had reached a climax which a discreeter speaker would have regarded as a natural stopping-place.

Mr. Gough admits the embarrassment which he suffers because of the limited range within which he is content to work. The physiological aspects of the question, he says, he leaves to the scientists and the doctors, and the Scriptural aspects to biblical scholars. His two subjects are, the horrible results of drunkenness, and total abstinence the only certain preventive, or cure; and he owns that his addresses are like the bits of glass in a kaleidoscope, constantly shaken up to produce new combinations. To the charge that he is not logical, he replies that facts are his logic, and certainly he relies upon illustrations rather than upon reasoning, to make good most of his positions. Some opponents, indeed, would be apt to complain of his hasty, curt way of stating their objections, as well as of his slapdash, and sometimes contemptuous, way of answering them. It is upon the never-failing "story," "incident," or "anecdote," which he "recalls," or "remembers," or has "heard," that he evidently relies, and I suspect that, so far as the effect on his audiences is concerned, his strength lies in these as much as Samson's did in his hair. Take away his stories, and you would pretty nearly take away John Gough. I admit that most of his stories really admirably illustrate his assertions—that the tragic stories are narrated with dramatic power, and that those which are comic are told with great mimic and pantomimic skill. But it is possible to have a surfeit of even good stories, and when the dreadful and the droll quickly follow each other, a slow-minded, not to say fastidious, listener is apt to be a little shocked. Mr. Gough's description of horrible death-scenes, and of his own physical sufferings when he first began to abstain, were most effective and impressive. Nor could

anything be funnier than his stories of the drunken laird and his servant, and the drunken husband thrust into the cupboard—both told to illustrate the fact that drunkards often make great fools of themselves. But he had worked me into too serious a mood to enjoy the fun, and I wondered that, while he seemed to censure the habit of laughing at drunkenness, he made the people in Exeter Hall laugh at it as they would have done in witnessing a farce in one of the adjacent theatres.

If it were possible, it would be interesting to ascertain how far Mr. Gough is successful as an entertainer and how far as a moral reformer. That a large number of those on the platform and in the area of Exeter Hall needed none of either his averments or appeals was evident. A large number, no doubt, were pledged abstainers—proud of their champion, and never tired of hearing the old, old story from his lips. Many more must have been enemies of intemperance, but moderate drinkers, and I should think that the percentage of converts which he would make among them would be very small. He ought to have had an audience composed of drunkards, or those who were likely to become so; but few such, I suspect, were present. While listening to him I could not help thinking what a pity it was that he should not be heard by the class of people who most need to hear him. They, however, are not likely to crowd Exeter Hall and the great halls in the provincial towns in which Mr. Gough is nightly speaking, especially when five shillings and two shillings apiece are paid for the best seats! It is true I did hear of one working man on Saturday who, finding that the free seats were full, and hundreds were vainly trying to get in, paid ten shillings for a couple of seats for himself and his wife; but he, I venture to say, was a teetotaler already!

Mr. Gough has done, and will yet do, much good, no doubt, in rescuing some, in warning others, as well as in stimulating those who feel it to be a sacred duty to join in the crusade against the use of alcoholic drinks under all circumstances. But I have the impression that he will do less than he did in this respect in years gone by, and for this reason, that the temperance movement has of late passed into a new, and, as I think, more hopeful, because more practical phase. There is at the present time a greater disposition on the part of sober people to unite in the adoption of means for diminishing, if not suppressing, intemperance than there has ever been before; and the disposition has already begun to bear good fruit—as witness the closing of Irish public-houses on Sunday. Mr. Gough's mission, as I understand it, is not to further this particular movement, but to recommend the old panacea of total abstinence. Well, there are, unhappily, plenty of persons who need that panacea; but I hope that those who do not believe that to be the only, or the most practicable remedy, while they look upon Mr. Gough as a useful ally, will feel that a heavy burden of responsibility rests upon themselves.

Mr. Gladstone will contribute a paper on "Electoral Facts" to the forthcoming (November) number of the *Nineteenth Century*. Mr. Robert Lowe, Professor Ruskin, Professor Tyndall, and Lord Stratford de Redcliffe are also among the contributors.

The *Contemporary Review* for November will contain an article entitled "What is going on at the Vatican: a Voice from Rome." It will also contain papers on the Alcohol Question by Sir James Paget, Dr. T. Lauder Brunton, and Dr. Albert J. Bernays; and contributions by Professor Max Müller, Dr. Littledale, Mr. Frederic Harrison, M. Lenormant, Professor Jebb, and others.

Some idea of the extent and present popularity of Mudie's library may be gathered from the fact that the catalogue comprises 2,500 copies of Mr. Martin's "Life of the Prince Consort," 2,000 copies of Captain Burnaby's "Ride through Asia Minor," 1,500 copies of Stanley's "Through the Dark Continent," and 2,500 copies of Mrs. Brassey's "Voyage in the Sunbeam."

The October "Quarterly Statement" of the Palestine Exploration Fund contains a prospectus of a proposed expedition to the Sea of Galilee. The main interest gathers round the three towns of Capernaum, Chorazin, and Bethsaida, none of which are quite satisfactorily identified. A special fund is being formed.

Some apprehension appears to exist respecting the publication of the Revision of the Authorised Version of the Bible, which has been so long in hand by the two companies sitting at Westminster Abbey. Mr. Henry Frowde wishes to state "that, although the revision is very far advanced, it is not yet completed, and that no part of the version revised by these companies has as yet been published. Due notice will be given of the publication of this version."

The lecture season of the London Institution will be opened on Dec. 2 by Professor Huxley, with a lecture on "The Elements of Psychology."

Literature.

MR. FINN'S RECORDS FROM
JERUSALEM.*

The late Mr. James Finn was, as many of our readers may remember, English Consul at Jerusalem for a period of twenty years. In this capacity he saw a good deal of what was called then, and is called now, the Eastern Question. He was not a friend to Russia. He had all the official doubts of her intrigues and her selfish character. He was not a friend to Turkey. He saw too much of the blighting influence of her rule—of the weakness and wickedness of her rulers. Under Turkish sway he saw the population and the resources of one of the fairest portions of the globe wither up and decay. He saw the cities harassed by greedy rulers, only anxious to make as much money as they could during their short and uncertain tenure of office. He saw the villages in the country districts kept in terror and alarm by armed bands, which the central authority had not power enough to put down. The pictures he gives of Turkish misrule are sad and startling; and yet his record of progress and improvement in that quarter of the globe is really encouraging, and we grieve to read how it was all undone, how improvement was stopped, how the growing prosperity of the country was blighted, how old antagonisms were revived, how fresh fuel was added to religious intolerance by that unfortunate Crimean War, which in his opinion was at any rate—though he does not allow himself to say so—a blunder and a crime.

Our first impression after reading these interesting but somewhat bulky volumes is to ask why they were not published before. In Europe we have always an Eastern crisis, and as much now as ever. The Holy Places, as they are called, are still objects of desire to the Greek and the Latin Church. The religion of Islam still prevails in the Holy Land. Devout Moslems still expect the final conflict and triumph over unbelievers, and to the ancient people Palestine is still the Promised Land. What we want is the testimony of such men as Mr. Finn. "Turkey," as Viscountess Strangford writes, "has suffered more than any country in the world by her visitors. No country has been so much visited by travellers, and none has been so imperfectly understood." And this is especially true of Palestine, where the traveller makes such a short stay, but where the evil influences which are at work have been the growth of ages. Not a nation in Europe but has sent there its best and bravest to fight and die for the honour of their country and the glory of their God. Godfrey of Bouillon, Richard of the Lion Heart, and Edward—all these won deathless fame. To this day, in the district round Acre, the memory of Sir Sidney Smith makes men respect the name of England. It is really curious to find how recent is the claim of Russia to interfere, and how great are the pretensions she puts forward on the strength of that slender claim. In past ages the Turks were in the habit of bestowing the custody of the Holy Places somewhat capriciously—"at one time," writes Mr. Finn, "patronising the Greek Church, as consisting mainly of their own subjects; at another, keeping these in check by chastisements in the form of deprivation, and thus flattering the French kings as representatives of Latin Christianity; in both instances receiving large pecuniary presents and fees, while at the same time proudly upholding their own prerogative of dominion, which they never frittered away for pecuniary consideration." In 1847, on the occasion of the stealing of the Silver Star which marked the spot in Bethlehem where our Saviour was born, Russia felt that her time for action had come, and the Russian Vice-Consul at Jaffa—there was then no consular office in the Greek interest at Jerusalem—appeared upon the scene. Then came the action of the French and Sardinian Consuls, and a reference to Constantinople on the general question as to the rights of protectorate over the Christians of the East. As usual, the Porte played off one against the other. Nevertheless, Russia was offended deeply, and 144,000 men were moved towards the Danube. Prince Menschikoff arrived in Constantinople, and the English Ambassador then raised to the peerage returned just in time to mediate at their own request between the contending parties, but at that time the wider question of the protectorate of the Christians had come up, a question for which Russia evidently had resolved on war, a question nevertheless unsettled still. The Greek Church in Jerusalem is older than the Latin. It was regarded by the

Turkish Government as the Church of the country, established before the Moslem conquest by Omar. It was ruled by a Patriarch, always an absentee, at Constantinople conducting politics and intrigues with the Porte. The Greek communities in Jerusalem were numerous—supported by costly presents from Russia and wealthy votaries in Constantinople. Actually when the war broke out, writes Mr. Finn, the Greek authorities were anxious to remind all with whom they came in contact that they were loyal subjects of the Porte, and were no mere dependents on Russia. They were there before Russia was heard of, and looked upon the Franks who came with the Crusaders as schismatics. Perhaps it was the zeal of the latter which spurred on the Russians, for it was only in 1848 that the office of the Latin Patriarch of Jerusalem, which had laid in abeyance since the epoch of the Crusades, had been revived. Of course this was done under the sanction of the French, for had not King Francis I., in the sixteenth century, been hailed by the Turks as the protector of Christianity? Before that Robert of Sicily had been crowned King of Jerusalem, a claim which the Sardinian Consul at all times was ready to urge. It was France, then, who stirred up the Eastern Question at first. With the quarrels about the Silver Star we at first had nothing to do. "Our relations with the local government," writes Mr. Finn, "were restricted to the protection of the persons and the property of fellow countrymen," but there was an English bishopric there, and he, with the Prussian Consul, had to look after that. The British Consulate extended over Jerusalem and Palestine, and at no time does Mr. Finn appear to have been an idle man. Indeed, we gather from his wife's notes that he was overworked and underpaid. There were 10,000 Jews in Jerusalem—some of them in the most frightful poverty—and they seem to have taken up much of his time and care, in accordance with the instructions of Lord Palmerston that "he was to afford protection to the Jews generally." Like the Christians, the Jews were split up into contending parties, the Orientals or the Sephardim throwing obstacles in the way of the European Jews settling in the Holy Land—declaring to the Turkish authorities that there were difficulties in the way of recognising these people as genuine Israelites. Apparently among all sects and persuasions in the Holy Land there was a good deal of unholy temper. The pashas sent to Jerusalem before the Crimean War were very ignorant and incapable men. Of later years they are much better educated. In the courts of law there was also improvement, but, notes Mr. Finn—

Considerable reforms, particularly in the moral character of the general population, must take place before these courts can in any way be assimilated to Christian courts in Europe. It will be necessary for even the native Christian members themselves to act up to the privileges of their office, and not to suffer themselves to be bullied down into consent to unrighteous verdicts at the dictation of the Moslem members as they still are.

This reminds us how a long course of misgovernment makes its victims put up with much which a little effort on their part would remove at once. For instance, it is unlawful to call a Christian a ghiaour, yet, on more than one occasion, it was applied to a Christian in the presence of the pasha, and no Christian or Jew present thought of remonstrating. When Mr. Finn heard of it, however, and had the offender punished. In all cases English action was beneficial. There was Lord Stratford de Redcliffe at Constantinople, not easily baffled or wearied when in pursuit of liberty and justice for the oppressed. It was in vain that the pasha acted wrongly. The Consul remonstrated. If that remonstrance was unheeded, a letter was forwarded to the Ambassador at Constantinople, and, if the conduct of the official were found to be bad, the offending pasha was removed from his post—whether to an inferior one elsewhere, whether to no post at all, mattered not very much. The pasha was removed—and removal meant loss of money. It was thus that—

The pashas learned that their august master, the Sultan, did really mean that his subjects should enjoy tranquillity, and that the great British Elchi had means of keeping him informed as to whether his benevolent intentions were carried out or whether they were frustrated; and in his next post the pasha found the same machinery at work.

Till the Crimean War broke out there was everywhere a gradual change for the better in the condition of Christians and Jews. Mr. Finn adds:—

A few more years and the non-Moslems of the East would have grown happy and prosperous, and would have needed neither defender nor champion, for they would have been strong enough to take care of themselves.

Again we read:—

Even under the old system, before the new codes were thought of, and while the Koran was the only

recognised standard of right, substantial justice could always be obtained by firmness on the part of the British authorities.

The Crimean War put a stop to all this gradual but sure progress. We lost a golden opportunity. Mr. Finn writes:—

After the war was over the idea of reaping for the good of others what we did not need for ourselves—the harvest sown by our own strenuous exertions, at a cost of millions, and watered with the blood of our bravest and best—the idea seems never to have occurred to the vast majority of Englishmen. Indeed, it would have been difficult to find a dozen people in England who had ever thought about the opportunities now in our hands for relieving the inhabitants of the Turkish Empire—Christians, Jews, and Moslems—from the oppressions which had kept them down.

England, we are told, instead of this adopted a policy of non-intervention—a policy which, Mr. Finn contends, is ruinous to ourselves as well as to others. The result was that the Turks felt that we were not sincere, that we had no real sympathy with Eastern Christians, and that all we had done was simply out of concern for our trade and our Indian possessions.

But independently of the *morale* of the book, we have personal details and glimpses of Eastern life and manners and people, evidently by one who knows them well, and all of which demand attentive study. We are quite unable to endorse Lady Strangford's observation, that the foreigner might as well remark that the state of all the streets of London and of all the towns in our provinces was one vast scene of daily and nightly murder, burglary, lust, and brutality, as that the state of Turkey was one of ceaseless massacre and rapine. We fancy there is a real difference between London and the East, but, as regards Palestine under Turkish rule, we admit, as Mr. Finn remarks, that there was more of religious toleration than in the majority of Christian lands in Europe. Nevertheless, we ask what was his busy life but a practical protest against Turkish injustice and the lawlessness of power? There would have been little toleration in the East, little regard to the decrees of the Porte on the subject—decrees, it must be remembered, wrung, as it were, by our somewhat imperious ambassador from a reluctant Sultan had not Mr. Finn been present.

MRS. HENRY WOOD'S LAST NOVEL.*

Mrs. Henry Wood certainly possesses in a wholly exceptional degree the power of uniting the most startling incident, supernatural influence (or the sense of it), with a certain probability and naturalness, which is just enough to compel the most critical and sceptical reader, having once begun, to go on reading. A dozen times, no doubt, such an one in the course of a story like this will be ready to throw down the book, and resolve to go no further. He resents what seems to him such transparent child-play (haunted rooms, ghosts in cupboards, prophecies, and general *bug-a-boo* difficulties, made only to be removed), and he declares to himself that Mrs. Radcliffe, were she to "revisit the pale glimpses of the moon," would write just in such a way. And yet he is somehow recalled, conciliated by some bit of quiet picture, some faithful touch of human nature (for Mrs. Wood is often most real in her characters when she is most extravagant in her machinery), some accent of poetic tenderness, some sweet domestic touch telling of a heart exercised in the rarer experiences; and as he proceeds he wonders more and more at the manner in which the mystery, the criminality, the plotting, the murdering reconciles itself with a quiet sense of the justice of things; and a great moral lesson is after all found to lie in the heart of all the turmoil and exciting scene-shifting. It is this which has earned for Mrs. Wood so high a place among popular novelists, and secured her admittance to homes from which the sensational novelists so-called are excluded. She can be trusted to have no *arrière pensée*. She never insinuates; her bad people do not succeed, she has no pretty sleek pantheresses, who glide and shed venom secretly as they go, and secure all the bliss of poetic justice at the end. Her bad people are generally punished severely; she is a true providence to them, and seldom allows herself to be shunted off on the lines of a false sympathy.

The present story shows her in a very favourable manner. The House of Pomeroy is under, if not a curse, then a fatality, and this is inseparably bound up with the love-quests of its members:—

When Pomeroy's heir goes forth a wife to win,
And Pomeroy's heir goes forth in vain;
When Pomeroy's lord by a lie doth gain,
Then woe to the Pomeroy's, twain and twain.

The story is the working out of this prediction through many involvements. Guy Pomeroy has got Alice Wilde to consent to marry him by impressing on her that Rupert Pomeroy, whom

* *Pomeroy Abbey*. In Three Vols. By Mrs. HENRY WOOD. (Bentley.)

* *Stirring Times; or, Records from Jerusalem*. Consular Chronicles of 1853 to 1856. By the late JAMES FINN, M.R.A.S. Two Vols. (London: Kegan Paul and Co.)

she really loved, has been false to her. The fact was that he had managed to secure Rupert's imprisonment for debt, that he might get him out of the way and secure Alice. Rupert soon finds means for his revenge. No sooner is he free than he goes to Pomeroy and tells Alice the whole truth, which has the effect not only of alienating her from her husband, but of causing her to hate him. She holds secret meetings with Rupert; and at one of them they are discovered by Guy, who compels his brother to fight there and then. Guy is supposed to have been killed in the encounter, and Rupert is supposed to have become a wanderer on the face of the earth; but it is really Rupert who has been killed, and Guy—the genuine flesh-and-blood Guy—it is, who is the ghost of the Abbey, constantly frightening the people, and keeping up a genuine reign of terror, dying years after and making confession in the ears of those who had assumed possession. The third son, George, who should have become lord of Pomeroy on the death of Rupert and the flight of Guy, was a soldier, and had been slain in battle in India just before starting to possess himself of Pomeroy. Leolin, the youngest brother, now therefore succeeded, but not to maintain long his position undisturbed. Sybilla Gaunt, a young village girl, had run away years before, and it was now proved that she had married George in India, and had by him a little son, Rupert, who was now heir. Leolin, of course, tried hard to dispossess the little fellow, but by the persuasion of his wife he consented to cease his efforts. Leolin's wife was Lady Anna, daughter of the Earl of Essington. His first cousin, Frank Hetley, had a daughter, Annaline, whom the young Lord of Pomeroy, Rupert, son of George and Sybilla, married; and thus the hopes of Alice Pomeroy, Guy's wife, who had hoped to see her daughter Lady of Pomeroy, were completely defeated.

Those who have read anything of Mrs. Wood's before will have a guess what she would make of such complications, with what telling effect she would work them out, and how exciting the crises that have been prepared for.

THE OPIUM TRAFFIC.*

The republication of these essays in the form of a shilling pamphlet places them within the reach of many readers who would not otherwise have seen them, and it is to be hoped that they may at least do something towards diffusing information on a subject in regard to which the majority of people in England are singularly ill-informed. There exists, we believe, in many minds an uneasy feeling that in some way or other England is responsible for an act of gross injustice towards China in the matter of the opium traffic, but the number of persons who have any distinct idea as to what the nature of the injustice is are few. The present pamphlet deals with the subject in a very readable way, and while Sir Edward Fry does not attempt to conceal his abhorrence not only of the opium trade, but also of the complicity of our Government in it, he writes with great fairness and makes no vague or random accusations, nor does he bring any charges against anyone which he is not prepared to substantiate. The responsibility of England for the opium trade does not consist simply in the fact that we have compelled the Chinese to sanction the importation into their country of the detested drug. That in itself is an act of gross and high-handed injustice, and an act which scarcely anyone in the present day would be bold enough to defend. But our responsibility does not end here. The Indian Government has assumed the position of an enormous mercantile company for carrying on a lucrative business in opium. Reserving in its own hands—which it is quite justified in doing—the right of producing an article, the consumption of which is attended with the most injurious consequences, the Indian Government has abused its undeniable privilege of controlling and checking the production of this dangerous article, to encourage and stimulate its production so as to make it a fruitful source of revenue. Against this disgraceful use of its monopoly by the Indian Government, Sir Edward Fry in the pamphlet before us protests.

It would be quite impossible in a short notice like this to enumerate the various pleas which are put forward in defence of the existing state of things; but the most plausible argument, or, at all events, the most practical argument, urged by those who justify the Indian Government in maintaining its connection with the trade, is this—that the Chinese will smoke opium in any case, and that if we do not supply them with it someone else will, or they will grow it themselves, "and the net result will be that China

will consume as much opium—and India will lose 7,000,000*l.* a year." This argument, if argument it can be called, Sir Edward Fry thus disposes of:—"Brown murders Smith for 1,000*l.* of blood-money; he alleges as a sufficient excuse that if he had not done so Robinson would have murdered the unfortunate man; or even that Smith would have murdered himself; and that, in either of these events, he (Brown) would have lost his 1,000*l.*" From a financial point of view Brown's reasoning is admirable. But can any man suppose such a defence good in any forum whatsoever, whether of law or of conscience? It is precisely the old argument that was used with regard to the slave trade, and was exposed with so much humour by Cowper:—

Besides if we do, the French, Dutch, and Danes
Will heartily thank us no doubt for our pains:
If we do not buy the poor creatures, they will:
And tortures and groans will be multiplied still.

But, furthermore, Sir Edward Fry says:—

It can never be certain until it is tried whether the Chinese Government would succeed or fail in their suppression of opium. One thing is, I think, certain, that the Chinese Government and people still honestly desire to try the experiment, and that they believe it would succeed. Are we as a nation morally justified in refusing to aid China in an effort to reform a great wrong, in which we have had a chief part, because we have doubts whether the effort will succeed?

It sometimes seems as if national righteousness were but little thought of in these days, and we may feel grateful to any one who seeks, as Sir E. Fry has done, to arouse the national conscience on a grave moral question.

GIFT BOOKS.

I.

Already the premonitions of Christmas begin to present themselves. It is not only that the days shorten, the trees shed their leaves, the air gets colder, and there are tendencies to seek proximity to the kindly fire within doors; but that our table gets overlaid with brighter colours, gilt-edges shine out temptingly from the sheaf of new arrivals; and literature and art intermarry, as if for the express purpose of cheating us into the idea that the winter-time of nature should be the summer-time of heart and emotions! Well, with such sentiments we attack our pile, and how graciously fitting it is that the first prize we draw to our knees should be an illustrated edition of Miss Mitford's "Our Village" (1), redolent as it is of love of nature and of human character, of sweetly-charitable thoughts, and unaffected benignities of temper. How observant, how truly gentle, and yet how incisive and penetrating she is. We shall never forget her love for the village boys and the good points she finds in them; and we have in our eye at this moment another "child-loving girl of fifteen," though not a shoemaker's daughter, of whom these words might stand as the very portrait:—"He has only one pretty daughter, a light, delicate, fair-haired girl of fifteen, the champion, protectress, and play-fellow of every brat under three years old, whom she jumps, dances, dandles, and feeds all day long. A very attractive person is that child-loving girl. I have never seen anyone in her station who possessed so thoroughly that undefinable charm, the lady-like. See her on a Sunday in her simplicity and her light frock, and she might pass for an earl's daughter. She likes flowers too, and has a profusion of white stocks under her window as pure and delicate as herself." And then there is the constable-blacksmith, and the gaunt washerwoman, and the retired publican who must find something to do, though it were but smoking-out wasps for his neighbours' good—these and a crowd of others are all etched in with a few of the most effective lines. And Mayflower, the pet hound, and her friends, and the delicious bits of landscape—whether in spring, summer, autumn, or winter—combine to make this book a true classic—an enduring medium of the most refined pleasure and instruction. And the pictures in this case—delicate, clear, and numerous—admirably match the text, and what more can be said in its praise? No more beautiful or desirable gift-book do we expect to see this season.

"The Adventures of a Field Cricket" (2) is very delightful in its own way, and much amusement and information may be derived from it. It labours under a disadvantage common to books of its class, that it aims at somewhat too great exhaustiveness, but the interest is well sustained, and the composition admirable. Mr. D'Anvers has clearly done his work of translation with great care. The illustrations, which, of course, are French in character,

are well executed, and have now and then a great deal of character and fun. The volume is very chaste and neat in every way.

Mr. Kingston has achieved a rather difficult task very cleverly in his "Rival Crusoes" (3). He has readapted Miss Agnes Strickland's half-a-century old book of the same title to the demands of the present day. If he had not mentioned the fact in his preface very few readers, we daresay, would have found it out; for the generation that read Miss Strickland must have passed far beyond the stage of reading or of seeking for such books. Adventure and mystery and clever devices for overcoming difficulties are admirably blended, and here, as elsewhere, Mr. Kingston shows great skill in dialogue consistent with subject and character. The illustrations are excellent, both for drawing and engraving, and for boys with a love of adventure there could hardly be a more taking book.

In the "New Girl, or the Rivals" (4) Miss Gellie (M. E. B.) has done very much the same for girls as Mr. Kingston has done for boys. Few girls could read without pleasure or profit the picture of Miss Penshurst, and her love of order, method, neatness and how Rose Millard, or "the new girl," was persecuted by the older pupils who ought to have shown her a good example and aided her; and how at last she triumphed over them and their designs against her. The moral is very excellent, though the lesson is not obtruded, and the style is simple, clear, and unaffected. The illustrations, however, we are not so much struck by, and the frontispiece is the worst of them all—wooden it is in the extreme.

"A Wayside Posy" (5) is a series of quaint, simply-told tales for younger girls. Some of them are pictures of real life, others approach rather to the orthodox fairy tale. We like best "Miss Mignonette" and "Miss Sweetbriar"; but all are full of simple truthfulness; and we should not omit to say that there are some true touches of pathos in the opening tale, "Little Chickweed." The illustrations here are good and suitable.

In "Odd Folks at Home" (6) Miss Mateaux has supplemented her former Christmas books by a very attractive work. Her "Odd Folks" are the peculiar living creatures of stream and sea—trout, minnows, sticklebacks, frogs, newts, salmon, jelly-fish, barnacles, sea-urchins, crabs, hermit-crabs, shrimps, flying-fish, seals, turtles, star-fish, oysters, and, in fact, every conceivable denizen of the waters, down even to anemones—all of whose histories she tells in a style at once clear, succinct, and graceful. It seems that when she was a little girl she was sickly, and sent to the country, where she cultivated the acquaintance of an old man, an angler, whom she used to accompany on his expeditions here and there, and thus got to be interested in the fishes, &c. She has drawn a rich source of pleasure for the young ones out of her early sickness, another illustration of the Shakespearean axiom, "Adversity, like the toad, ugly and venomous, yet wears a precious jewel in its head." The illustrations are numerous and suitable, and are, for the most part, very choice specimens of wood engraving.

"The Children's Isle" (7) is precisely such as we should expect from "Silverpen," the author of "The Doctor's Little Daughter." It is original, full of nice descriptions of nature, with a quiet eye for character. We follow the fortunes of Mrs. Hexham and her friends in that extremely lonely Irish lodge on the sea-coast, and see how much cheerful temper and true charity can do to make the most lonesome situation happy and full of society. Miss Meteyard has not, we think, written better in this line. One little fault we have to find: that is, that the type is rather too small for such a book, and that it is indifferently illustrated; but it has the stuff in it to triumph over these drawbacks, and will find its own audience.

"Funny Foreigners" (8) is more particularly meant for very little folks. The large coloured engravings are mostly striking. We suppose "Eccentric English" is meant to cover those horrible cockney rhymes such as "kill her," "Manilla," "Sarsaparilla"; but these we regard as the blot on an otherwise amusing book for children; for parents who find it hard to keep the ears of

(3) *The Rival Crusoes*. By W. H. G. KINGSTON. Illustrated. (Griffith and Farran.)

(4) B. M. E. B. (Same publishers.)

(5) *A Wayside Posy, Gathered for Girls*. By FANNY LABLANCHE, Author of "Starlight Stories," with illustrations. (Griffith and Farran.)

(6) *Odd Folks at Home*. By C. L. MATEAUX. Illustrated. (Cassell, Pether, and Galpin.)

(7) *The Children's Isle*. By ELIZA METEYARD. (Hodder and Stoughton.)

(8) *Funny Foreigners and Eccentric English*. Alphabetically and Geographically Arranged. By CLIFFORD MERTON. (Sampson Low and Co.)

* *England, China, and Opium*. Three Essays by the Hon. Sir EDWARD FRY, one of the Judges of the High Court of Justice. Reprinted from the *Contemporary Review*. (London: Edward Bumpes.)

their children alive to certain incongruities of this kind naturally do not welcome such rhymes even as "Eccentric English."

BRIEF NOTICES.

The Marquis of Lossie. By GEORGE MACDONALD, LL.D., author of "Malcolm." (C. Kegan Paul and Co.) Not a few will be pleased to see this second and cheaper edition of the "Marquis of Lossie." Though it labours under the disadvantages of being properly a continuation of "Malcolm," and has to unravel one of the most trying knots a novelist ever prepared for himself—the impression that two lovers (for they were really nought else) were brother and sister—Mr. Macdonald shows more dexterity and invention than might be expected, and quits himself of his hard task well. The sketches of Scotch life are, as they could hardly fail to be, full of truth and humour, but now and then it strikes us that they fail to show the finest sensibility; and certainly Miss Horn and Mrs. Cattanaich are powerful contrasts. Mr. Macdonald's repulsions here, as in "Malcolm" and occasionally in others of his works, are too prominently asserted for the complete triumph of the creative faculty, and it must be added that Mr. Macdonald has not been more successful here than in former novels in passing quite smoothly from the realistic sphere into that of romance or fancy. His theological prepossessions have full play, and many a passage is here which will be found richly suggestive and helpful by many. Mr. Macdonald's grace and effusiveness are indeed admirably harmonised, presenting us with something that is wholly unique in fiction. The fascination which lies in the blending of severe expression of truth without any sense of perplexity from logical difficulties, and the apparent belief in the most facile and fanciful construction of realities, give sometimes a certain aspect of simplicity and remoteness to Mr. Macdonald's work, and the critic who should thoroughly trace out the causes of this would show himself at once subtle and penetrating. With all deductions, however, Mr. Macdonald is always an interesting and most suggestive writer, and deserves, as he will most surely secure, additions to the number of his readers by such stories as "Malcolm" and "The Marquis of Lossie."

Wilhelm Tell. A Drama. By Schiller. Translated into English Verse by the Rev. EDWARD MASSIE, M.A. (Macmillan and Co.) This is a volume which must prove very helpful to students. The German text is printed on one page, and the translation on the other—this translation being blank verse line for line, very faithful, sometimes felicitous, and occasionally suffering under the conditions Mr. Massie has imposed upon himself, namely, paraphrase and substitution of a purely imaginary idea and phrase for that of the original. Mr. Massie, indeed, could hardly have escaped from this, and the few instances in which we have observed such licences will most seriously detract from the value of the book in view of its main purpose. It was only to be expected, however, that Mr. Massie should, under his plan, fail most conspicuously in the more elevated portions: and this is simply the case, his ingenuity having sometimes to cover such defects. As one instance, in the Cowherd's song at the very opening, we have for "Der Senne muss scheiden" "now deepen the shadows," which cannot be called good, though it is essential to find a rhyme for "meadows." In all that pertains to printing and getting up, this volume will certainly compare favourably with anything of the kind we have recently had.

Songs of Sunshine. By MARIANNE FARNINGHAM. (James Clarke and Co.) Miss Farningham has certainly fancy, some feeling for Nature, and great facility—almost too great a facility—in rhyming. She has, besides, a very quick sense of the domestic sentiment along with something of religious fervour, and would, doubtless, have written some true hymns had she not tended to be too diffuse, and to cumber her best lyrical utterances by too exact and formal lessons. In this, though in some points inferior to Miss Sara Doudney, she shares the same weaknesses when looked at from this point of view. By far the best things in the volume—and there are some very true and beautiful things in it—are "Rest Time" and "Two Sonnets," where the lessons lie implicitly in the subject, and need no separate celebration. But we cannot regard with favour, either from a religious or artistic point of view, such pieces as "Jairus's Daughter" and the "Close of a Letter," which are in great part loose, blank-verse paraphrases of Scripture in its simplest and most beautiful expressiveness. We are sorry

to have to cite any exceptions to our true enjoyment, because Miss Farningham is pure, delicate, and has very sweet turns now and then. We should like to have quoted one or two pieces in justification; but space forbids, and we can only ask curious readers to turn to the neat little volume for themselves.

Brave Men in Action. By STEPHEN J. MACKENNA, author of "Plucky Fellows." (Sampson Low and Co.) Mr. Mackenna has selected some of the most thrilling episodes in the history of the British army and navy, and has retold them with not a little effect. A great deal in such writing depends on skilful selection and careful compression. These two points have been in this case carefully kept in view; and we really do not think there are many books of this season of a kind more likely to be enjoyed by the hearty, healthy British boy than "Brave Men in Action."

Our Blue Jackets. A Narrative of Miss Weston's Life and Work among our Sailors. By AN EYE-WITNESS. (Hodder and Stoughton.) Miss Weston, with Miss Marsh, Lady Hope, and others less known but well honoured, is one of the ladies who has devoted her life and her rare powers to the moral and religious reformation of a class in the community which other ministrations had comparatively failed to reach. Miss Weston's work lies amongst the sailors, and it may be said, without exaggeration, that there is scarcely a sailor in the British Navy throughout the world to whom her name is not known and by whom she is not held in reverential esteem. She addresses them every month by means of printed letters—a necessary expansion from written letters—which are regularly forwarded to the ships' stations and with what eagerness and what good result these modest addresses are read is well known. She visits ships in harbour in which the crews are mustered to receive her; she has established and personally superintends the Sailors' Rest and Institute, at Devonport. This little work tells us something of her personal history and much of what she has done—but of that none can ever tell, for the results, in personal reformation, can never be known. In common with many similar movements, this one began in the smallest way and without direct intention, and it has grown until its influence is felt more or less wherever a "blue jacket" is to be found. Its success has been due to the two grand secrets—open, yet so often ignored—faith and love. The anonymous author of this work has given us a deeply-interesting narrative which should stimulate all Christian workers.

Ephraim and Helah. A Story of the Exodus. By EDWIN HODDER. (Hodder and Stoughton.) Story-writers who leave their accustomed track and seek to reproduce great historical scenes run a risk of losing a previously well-acquired reputation. Mr. Hodder is too practised a hand to run that risk without having felt somewhat assured of success. We are glad to say that such confidence as he may have felt is fully justified by this tale. He has been wise in adopting as his hero and heroine two imaginary characters typical of the times, and allowing the great historical personages to stand more or less in the background. He reproduces through these a vivid picture of the condition of the Israelites in Egypt just previous to, and at the time of, the Exodus, placing them in animated scenes, and illustrating their mental as well as their physical state. The tale as a tale is well told, and the great characters of Scripture, where introduced, touched with a reverent hand.

Once! Twice! Thrice! and Away. A Novel. By MAY PROBYN. (Remington and Co.) A brisk story, and in one or two respects somewhat out of the ordinary. The heroine is Diamond, who has an imperious and irritable father, who insists on her marrying her cousin in order that title and estates may go together. She engages—submitting to the bullying. At the same time she is adored by a number two, and then a third—an artist—appears upon the scene. Number one is recklessly thrown over, number two is taken as a friend, and number three, with the tacit consent of the weak mother, is eloped with in as proper a manner as an elopement can be managed. "Diamond" is sketched with force, sometimes with brilliancy, and is a well-sustained character, and the tale moves in well-measured steps.

Root and Flower. A Story of Work in a London Parish. By JOHN PALMER. (Griffith and Farran.) Mr. Palmer has given us in this work a narrative of Christian labour among the lowly. He has thrown this into the form of fiction, which, in this case, is only fact slightly disguised, for we are assured that this is a "record of actual experience, and all that the author has done is to

group the characters and to arrange the incidents so as to give coherence and a certain amount of dramatic interest to the story." He has succeeded well, and partly because he has not been too ambitious, but chiefly from the living interest of the work recorded and the characters who are brought together. A night-schoolboy from the slums is one of the best of these, but we cannot withhold our admiration from the teachers, whose different shades of character was well described. The book is an interesting and a healthy one, and one is glad to know that many such narratives might be written.

Alfred Arnold's Choice, and What Came of it, by the author of "Alice Leigh's Mission" (Religious Tract Society), is a tale of factory life, in which Arnold engaged—throwing up the prospect of being a teacher—in order to make a living for his mother. His quiet and shy manners made enemies for him amongst the rough factory hands, one of whom singled him out. But it all ends well, although we are reluctant to think that this is a fair representation of factory life. There must be more Arnolds than one in such a position.

DISESTABLISHMENT MEETINGS.

MR. FISHER AT EASTBOURNE.

The *Eastbourne Standard* and the *Eastbourne Telegraph* report, at considerable length, a lecture delivered by Mr. Fisher at Eastbourne last Wednesday. The Rev. W. Griffith presided. Mr. Toomer, Mr. Roper, and others were present. Mr. Fisher gave an exhaustive lecture, lit up with very happy illustrations, and was loudly applauded at the close. The Rev. A. Baxter and Mr. R. S. Toomer spoke to the vote of thanks which was unanimously accorded.

MR. M'DOUGALL IN PRESTON.

PADIHAM. — On October 24 the Rev. J. McDougall, of Darwen, gave a lecture, "Replies to Church Defenders." The Rev. H. C. Bailey presided, and there was a good attendance. Mr. McDougall's lecture is reported at some length in the *Preston Guardian*. It was vigorous, comprehensive, illustrative, and received the most hearty applause. An opportunity was given to ask questions, when Mr. H. Helm and Mr. J. Potter availed themselves of it, and the lecturer then replied. At times during the asking and answering of questions there was considerable feeling shown by a small section of the meeting, but it was soon quelled, and the proceedings closed in good temper. On the motion of the Rev. H. S. Solly, M.A., of Padiham, seconded by the Rev. D. R. Hamilton, of Salden, the thanks of the meeting were tendered to Mr. McDougall for his able lecture. Both gentlemen took the opportunity of making a few remarks on the question of the evening. The lecturer, in acknowledging the thanks of the meeting, moved a vote of thanks to the chairman, which was seconded by Mr. Hindle, and carried unanimously. The proceedings were then brought to a close.

OTHER MEETINGS.

ASTON CANTLOW, WARWICKSHIRE. — On Tuesday evening, Oct. 22, in the Congregational Chapel, addresses on the "Need of Disestablishment" and on the "Prospects of Disestablishment," were delivered by the Rev. J. Scott James and Mr. G. Hastings, a deputation from the Liberation Society. It was stated that a special effort had been put forth to keep the people away from these seditious teachers, but there was a fair attendance and warmly encouraging expressions of approval. The society's literature was eagerly received.

ASHORNE, WARWICKSHIRE. — A large gathering of residents in this and the neighbouring villages took place on October 23, when the Rev. J. S. James and Mr. G. Hastings spoke in the Independent Chapel on "The Evils of a State Church," and the "Benefits of Disestablishment." The deputation met with a most hearty reception, the various points in their addresses being rapidly caught and warmly cheered by those present. Tracts taken up readily and pressing invitations to other villages given. Mr. Tarver (an evangelist employed by the Warwickshire County Union of Congregational Churches), who was present and active in the meeting, is warmly esteemed here.

OXFORDSHIRE. — The Rev. T. Pinnock, of Oxford, has lectured at Middleton, Cheney, Bicester, and Woodstock to excellent and enthusiastic audiences. At the latter place the audience was twice as large as on a previous occasion, and the lecturer was unanimously requested to come again. In this small borough the work is important in view of a general election, which cannot be very far off.

AYLESBURY. — In Aylesbury and the Hundreds thereof Dr. Hillier has been lecturing with great success—at Aylesbury, under the auspices of the Aylesbury and District Auxiliary, to a thoroughly appreciative audience, and also at Princes Risborough. It is believed that these meetings will exert a marked influence in favour of the candidature of Mr. Glover, the second Liberal candidate for the borough. Dr. Hillier has also lectured at Loosley Row, Wendover, Chesham, and Great Missenden. These meetings have been crowded, and have excited deep interest in the object of the society. At Chesham, after a very enthusiastic meeting, a local committee was formed to aid the

work of the society. Tracts have been freely distributed and eagerly received.

SUTTON BRIDGE.—On Thursday evening, Oct. 24, a public meeting was held at Sutton Bridge to hear a lecture by the Rev. J. H. Lummis on "Disestablishment, a gain both to Church and to State." The Rev. J. T. Stead presided. Some remarks on the desirability of organising South Lancashire for electoral purposes were made, and an opinion expressed that at least one candidate should be forthcoming at the general election prepared to adopt the Liberation programme.

NORFOLK.—Mr. A. B. Foad, of Norwich, and Mr. W. Banks, of Boston, addressed a crowded meeting in the chapel at Stowbridge, on Wednesday evening last, on "Religious Equality." Mr. R. Beare presided, and congratulated the meeting on its taking up the disestablishment question. A unanimous vote of thanks was passed to the speakers, and an earnest wish expressed for another meeting. Messrs. Foad and Banks again attended at Wimbotsham on Thursday, in the chapel, which was filled to overflowing and quite enthusiastic. Mr. Noah Bailey presided, and made a good speech. Mr. Gutteridge moved the thanks of the meeting, which were unanimous. Here another meeting is desired. Hundreds of tracts were given away at each meeting.

STAINES.—On Thursday, Oct. 24, Mr. Kearley delivered an address in the Thames-street Lecture Hall on the "National Aspects of the Disestablishment Question." The Rev. H. De Vere Godkey presided, and there was a large attendance, which received the lecturer with great cordiality. Mr. Weller, Mr. Loader, and Mr. Reynolds (a Churchman) also spoke, the latter seconding the vote of thanks to the lecturer.

ECCLESIASTICAL MISCELLANY.

Mayfair reports that an Education Act Amendment Bill is now hatching in Whitehall, which, if it should see light, will create some lively debate in Parliament.

The Rev. James Davis, Secretary of the Evangelical Alliance, has in consequence of a sudden attack last week, while in Paris, been ordered to retire for a time from active duties.

The *Church Review* states that a flaw has been discovered in the second legal proceedings against the Rev. T. P. Dale, rector of St. Vedast's, Fosterlane, under the Public Worship Regulation Act.

The bishops have, it is understood, come to a resolution that in future licences shall not be granted for the re-marriage according to the rites of the Church of England of divorced persons.

THE PROPOSED BISHOPRIC FOR LIVERPOOL.—At a meeting of the promoters of the scheme for the establishment of a bishopric at Liverpool, held on Friday, the donations to the endowment fund were reported to amount to over £65,000. The sum required will be about £90,000 or £100,000. It was decided to ask the Bishop of Chester to issue a pastoral letter, suggesting a simultaneous collection in the churches early in 1879.

SECESSION TO ROME.—The Rev. Orby Shipley, B.A., of Cambridge University, and his wife were received into the Roman Catholic Church on Saturday last by the Very Rev. Mgr. Capel. Mr. Shipley is the author of the essays on "The Church and the World," and many other treatises on ecclesiastical subjects. We are also informed that yesterday (Sunday) morning two Oxford undergraduates became members of the Roman Catholic Church.—*Globe*.

BOARD SCHOOLS AND RELIGIOUS INSTRUCTION.—At a School Board dinner held at Gloucester to celebrate the opening of Board schools, the Bishop of Gloucester and Bristol expressed his conviction that the settlement of the religious difficulty by the Education Act has proved to be the best. He believed the voluntary and Board systems would continue to exist. Mr. Monk, one of the members for the city, concurred in the remarks of the bishop, and said he believed the Education Acts were proving of incalculable benefit to the country.

BISHOP MAGEE'S CHARGE.—The Bishop of Peterborough concluded his visitation at St. Margaret's, Leicester, on Friday. Before delivering his charge, he remarked that in the Communion service he adopted the eastward position in prayer for consecration, whereas on Thursday, at St. Martin's, he stood at the north side of the table. He did that in order to conform to the usage of each church, and expressed his intention of continuing to do so, with a view to securing unity, recent decisions declaring both positions equally legal. He also did it because he did not attach any doctrinal importance to either position, and regretted that so much weight had been given to the point in their ritual controversies. He then proceeded to contend that, notwithstanding all the dissensions of which they had heard so much, the Church was practically united, and he condemned the use of such terms as "the mass," "the sacrament of penance," and "sacramental confession" as Romish, remarking that although such terms were not illegal, they were contrary to the spirit of the Church, and should be discontinued by all loyal Churchmen.

THE AKENHAM BURIAL SCANDAL.—The *East Anglian Daily Times* says:—"We have been served with a writ by the Rev. George Drury for libel, in connection with the Akenham burial case. Our report of the strange proceedings on that occasion was, we believe, strictly within the limits of fact, and we published it without the slightest personal animus or ill-will against one side or the other. Burial reform is one of the great public controversies of the day, and there can be no ques-

tion of our right to describe, as truthfully and graphically as we were able, proceedings showing so clearly the need of amendment in the law. Upon hearing that Mr. Drury complained of certain portions of the narrative, and having no interests but those of truth to serve, we offered to insert any statement on his part which he might choose to make. This offer, which we feel certain our readers will consider fair and straightforward, was not accepted, and Mr. Drury forces us into the alternative of an action at law. We accept the gauntlet which the incumbent of Akenham has thrown down, and will cheerfully submit our conduct and his to be reviewed by an English judge and jury, feeling sure that whoever suffers, the cause of justice and humanity will not.

THE OBERAMMERGAU PASSION PLAY.—The manager of the Westminster Aquarium, who has advertised, to the great dismay of London, that he would produce there in November some of the tableaux of the Oberammergau Passion Play, has been induced by the protest of Cardinal Manning and other right-minded people to withdraw the notice; and in Tuesday's *Times* he takes great credit for doing so, after the immense number of applications for tickets, "far exceeding the limits of the auditorium," which he had already received. But the question is with whom he had been contracting to represent these tableaux. A telegram from Oberammergau, published in Friday's *Times*, signed "Lang," and dated from the office of the bürgermeister, or chief magistrate, says simply, "Representations of the Passion Play at the Aquarium Theatre all humbug. No Oberammergau has anything to do with it. Legal steps have been taken; I request publication." Cardinal Manning, in his letter to Monday's *Times*, says, "I am informed that a company, not the pious peasants of Ammergau, have endeavoured to give representations of the Passion Play in various parts of Germany, but have been prohibited by the Government"; and it was, we may conjecture, with this company, not with the peasants of Oberammergau, that Mr. Robertson's contract has been made. But it was hardly fair to publish, by way of advertisement, the eulogies of the Press on the representation as it appears at Ammergau, if there was no intention at all of employing in London the persons who alone elicited those eulogies.—*Spectator*.

"MONEY CHANGERS IN THE TEMPLE."—The "Minister of the City Temple" is an enterprising man, but we venture to think he has made a mistake in his vocation. He is a born "puffer"; he would make his fortune as an advertising agent. It is not so very long ago that attention was called in these columns to an offer made by him to preach for any congregation who would take a certain number of copies of the weekly paper he edits, called the *Fountain*. Finding that that dodge did not help to promote the circulation of his paper, he is now trying another. A "City Merchant" has just received the following circular, which we publish entire, as we should be sorry to keep back one single word of this precious document:—

The City Temple, E.C., Oct. 14.
Gentlemen,—We are about to publish in the *Fountain* a series of descriptive articles, and I shall be glad if you will allow our Special Commissioner to wait upon you. He will draw special attention to your business in a very telling way. The cost of the visit, description, and forty insertions of a six line (single column) advertisement will be ten guineas. The *Fountain* goes into thousands upon thousands of families every week, and is given away in thousands at the door of the City Temple every Sunday. A more eligible medium for your advertisement I could not recommend.—I am, most respectfully yours, JOSEPH PARKER, Minister of the City Temple.

That is to say, Dr. Parker is prepared, for a consideration, to insert in his paper, professing to be a religious one, a puffing article, written "in a very telling way." We do not suppose that there will be anything attached to the article to warn readers that what they are reading is an advertisement simply; that would spoil the whole effect. This sort of thing practically amounts to a conspiracy to impose on the public. When a man reads an advertisement, he takes all the statements which the dealer uses to recommend his wares *cum grano salis*; but when he sees an article in the body of a paper he is not to be blamed for supposing that at least he is here obtaining an independent opinion. And if this is permissible in the pages of Dr. Parker's paper, what is to hinder him from making his pulpit a vehicle for advertisement? A person of his ingenuity would certainly have no difficulty in introducing into his sermons commendatory references to some of our best-known advertisers. To preach the Gospel of Puffery seems to be the special "mission" of the pastor of the City Temple.—*Inquirer*. [Similar articles or remarks more or less severe have appeared in the *Standard*, *Echo*, *Saturday Review* and *Mayfair*.]

DEATH OF CARDINAL CULLEN.—Cardinal Cullen died suddenly on Wednesday afternoon at his residence in Eccles-street, Dublin. The deceased prelate was born in that city in 1803. He became the Roman Catholic Archbishop of Armagh and Primate of All Ireland in 1850, and in the following year was transferred to the see of Dublin. In 1866 he was made a cardinal. The remains of the late cardinal were carried in procession to Marlborough-street Cathedral, where for several days they lay in state. Yesterday the funeral rites were brought to a close at Marlborough-street Cathedral, when the office for the dead was performed and a requiem high mass was sung. All the bishops of the Roman Catholic Church in Ireland, except the Archbishop of Tuam and the Bishop of Cork, were present. The Irish papers express themselves variously as to Cardinal Cullen's

career. The *Northern Whig* thinks that as the "new Pope is a moderate man and anxious to be on the best terms with the Government of the United Kingdom, it is not likely that a new Irish Cardinal Archbishop will be selected for political objects." The late cardinal, however much he may have been misunderstood, was (it adds) a friend to the British Crown. The *Freeman's Journal*, lamenting the cardinal's removal, says that in the councils of the Church his personality was a most potent and influential one, and in the august Assembly of the Vatican no voice was heard with more profound respect than that of the Cardinal of Dublin. The proudest prince that ever wore the scarlet hat did not obtain from all more reverence and respect. The *Irish Times* remarks that Cardinal Cullen kept studiously aloof from the Home Rule agitation. Probably, in the long apprenticeship which he served in Rome he had learned to know from the start of a political movement whether it was born with the seeds of life in it or not. However this may be, he declined to accede to the numerous solicitations addressed to him on the subject, not only by Catholic laymen of influence, but by ecclesiastics of high rank. In the *Daily Express* willing testimony is borne to the fidelity and devotion with which the cardinal at all times, especially during the crisis of the Fenian conspiracy, supported the authority of the Crown. But his convictions were forged and fashioned in the Propaganda, and were untempered by any of the softening influences of social intercourse. He came forth as a recluse from the seclusion of collegiate life, and as a minister of the Papal Court, devoid of national sympathies.

THE "QUARTERLY REVIEW" ON PROTESTANTISM.—The current number of the *Quarterly Review* contains an article on the subject, "Is the Church of England Protestant?" It begins by adducing evidence of the tendency among modern High Churchmen not only to ignore, but to dispute the Protestantism of the Church of England; in fact, to divide Christendom into "Catholics" and "Protestants," and then to range the English Church on the former side against the latter. The writer's principal evidence is gathered from the new leading organ of the party, the *Church Quarterly Review*, and after citing various passages from recent numbers, he observes that "the language quoted completely justifies the charge of Romanising tendencies brought against the extreme High Churchmen of the present generation." The *Quarterly* fears that "the true relations of the Church of England with Protestantism and the Protestant Churches are completely obscured to the mind of a large number of the clergy; and there is consequently great danger lest the laity should be persuaded that their Church does not really possess those Protestant characteristics which are necessary if they are to retain their confidence in her." It is asked if the battle of Protestantism is to be fought over again. If it could be substantiated that the Church of England is not Protestant, but Catholic in the Anglo-Catholic sense, "it would not deserve to stand; and we believe it would not stand as an Establishment for the space of a single Parliament." The article closes as follows:—"A startling disillusion would await these priests, if ever the experiment of disestablishment were to be tried. They would find that the laity, once driven to protect themselves from clerical usurpations, would take good care that the Protestantism which they cherish in the Prayer-book, as in the other formularies of the Church, was enforced on her ministers with a stringency never yet approached. The High Churchmen of the day are endeavouring to read into the Prayer-book the corruptions which it was its very object to shake off, and they attempt to explain away the Articles in accordance with this perversion of historical truth. Should the laity have the opportunity of making their voice heard, they would finally prevent, at whatever cost, any such juggle with facts. It is impossible, however, within our space to enter into the collateral controversies thus suggested. We trust we have sufficiently shown that the Church of England bears upon its face the most unmistakable marks of being a Protestant, no less than a Catholic, Church, and that, until the rise of the un-English school of theology now so prominent, it was united, alike by its history and by the principles of its greatest divines, with Protestant interests and Protestant principles. It is conceivable that the Ritualists and their High Church allies may seduce a considerable body of the English clergy from loyalty to those principles and interests. But, in proportion as they succeed, they will produce an impassable gulf between the Church of England of the Reformation and that of the present day, and a similar and a more disastrous division between the English clergy and the English people. When the clergy abjure Protestantism, they will abjure all sympathy with one of the primary movements of English life; their Church will cease to be the Church of England, and they will sink into the condition of an Ultramontane priesthood amidst a contemptuous laity."

Mr. Longley announces as in preparation a collection of Mr. Gough's recent London orations, which he claims to be the only complete verbatim reports issued.

The daughter and biographer of John Grey of Dilston, the well-known Mrs. Josephine Butler, has completed a memoir of Catharine of Sienna, a woman of extraordinary force of character, who was a reformer before Luther, Calvin, Zwingli, or Knox.

Religious and Denominational News.

PRESENTATION TO THE REV. CHARLES WILLIAMS.

On Thursday evening a presentation was made to the Rev. Charles Williams, pastor of Cannon-street Baptist Chapel, Accrington, consisting of a cheque for 650*l.*, and a magnificently illuminated address. The presentation was made in conformity with a resolution passed at the last autumnal session of the Baptist Union, for the important and valuable services Mr. Williams has rendered to the Baptist denomination. The deputation appointed to make the presentation were the Rev. H. S. Brown, President of the Union, Sir S. Morton Peto, Bart., the Rev. Dr. Maclaren, and the Rev. S. H. Booth, secretary to the Baptist Union. Besides the address presented to Mr. Williams a copy was also presented to the church. The presentation took place in Cannon-street Chapel. The address is a beautiful work of art, and is in a massive gilt frame, is written upon vellum in old English text, with illuminated capitals and headings. The address to the church at Cannon-street is of a much smaller size and simpler design.

The chapel was well filled, although the evening was wet and stormy. The Mayor (Alderman Lightfoot) presided, and the Mayor of Darwen (Alderman Snape) occupied a seat on the platform. The proceedings were commenced with devotional exercises, the Rev. J. Howe, of Waterfoot, offering prayer. After a few words of hearty sympathy from the Mayor, the Rev. S. H. Booth explained the circumstances under which the testimonial had originated, and said that Mr. Williams had desired that it should be presented at Accrington rather than at Leeds. He said that Mr. Williams might fairly be called the founder of the Annuity Fund of the Union, which for ten or eleven years past had been such a blessing to the homes of many of their poorer pastors, and he expressed an earnest hope and prayer that Mr. Williams might long be spared to be the faithful pastor to them and a true and faithful minister of the Lord in Accrington. (Applause.)

The Rev. HUGH STOWELL BROWN, who was very cordially received, with many hearty words of eulogy upon one of his oldest friends, read the address, which was as follows:—

Presented to the Rev. Charles Williams, of Accrington, in accordance with a resolution passed at the autumnal session of the Baptist Union, held at Newport, Monmouthshire, October, 1877.

Dear Mr. Williams.—It is with much pleasure that we present you with this address and accompanying testimonial amounting to upwards of 600*l.* The important services which in many ways you have rendered our denomination—services which have been performed in a disinterested and generous spirit—have won for you a high place in our regard. We wish you to know this, and ask you to accept this memorial, that as often as you read these words you may be reminded of the esteem in which you are held by your brethren. We are also mindful of the kindness shown to the Baptist Union by the church of which you are the pastor in willingly dispensing with your services that you might help in establishing the annuity fund. We, therefore, associate them with yourself in these grateful remembrances, and a copy of this address has been prepared to be presented to the officers and members of the Cannon-street Church. We pray that the God of all grace may preserve your life, make His grace to shine upon you, fit you for continued service as the years pass by, and when you have finished your course on earth receive you into his heavenly kingdom.—Signed on behalf of the committee, HUGH STOWELL BROWN, President. October, 1877.

In conclusion, Mr. Brown said he had very great pleasure, on behalf of the subscribers, in presenting Mr. Williams with a cheque for 650*l.* The Mayor, amid cheers, said he believed the members of the church, and the people of the town generally, would endorse the sentiments contained in the address.

Sir MORTON PETO, Bart., then made the presentation of the address to the church, as a memento on the part of the Baptist Union, expressive of the obligation which the Union felt to them for their kindness in sparing their pastor and giving the Union that help which had been referred to. He alluded to the self-denying labours of many friends in promoting the success of the two funds; of Mr. Spurgeon, who had himself given 500*l.*; of Dr. Landels and Mr. Williams, who had secured more than 50,000*l.*; and of Mr. Booth, who had supplemented it by obtaining subscriptions for a further sum of 7,000*l.*, and was still engaged in the work. They were all aware of the activity Mr. Williams had displayed, especially in the two large counties of Lancashire and Yorkshire, during so many years in connection with the Augmentation and Annuity Funds, and they all knew full well how he had ministered in a hundred ways for the benefit of the churches in these two counties.

Dr. MACLAREN, of Manchester, said that having been associated with Mr. Williams in the work which led to the foundation of the Annuity Fund, he, like Sir Morton Peto, was perhaps qualified to speak of the wonderful business faculty, the untiring patience, the indefatigable zeal and energy, the ready courtesy, and the resources of tact with which his friend Mr. Williams brought that very difficult undertaking to a successful issue. He gave one illustration of the difficulties that had to be overcome:—

Mr. Williams would remember one night when they went into a certain cathedral city, which should be nameless, on a begging tour for their Annuity Fund. Their ministerial brethren in that city were so frightened that they would not announce the object for which they

came, and found suddenly that they had very important and imperative engagements at a distance which required their absence from the city. When Mr. Williams and he were going up the High-street they saw two ragged boys walking with "sandwich boards," announcing that Mr. Williams and Dr. Maclaren would address a meeting at the Baptist Chapel that night. Not a single syllable was said about the purpose for which they were coming, and the people supposed it was Moody and Sankey over again—(laughter)—that Mr. Williams was to do the talking and he was to do the singing—(loud laughter)—or vice versa. However, they went to the meeting and found an audience prepared to receive addresses of a very different kind to those which they intended to inflict upon them. Mr. Williams, whom he always put first to do the difficult bits—(laughter)—took the bull by the horns and announced the mission they had come upon, whereupon several old ladies and gentlemen gathered up their umbrellas and spectacles and in high indignation went from the sanctuary. (Laughter.) That was not a specimen, but they had receptions of that sort in some places. The heavy end of the stick came upon their friend, Mr. Williams. Whoever worked in that cause—and there were many—let it be distinctly understood that no one man, no half-dozen men amongst them in the Baptist denomination, did as much of the work as Charles Williams did. (Applause.)

Ever since he came into Lancashire Mr. Williams had been one of his dearest friends, and he thanked God for the cordiality and unbroken harmony which had lasted between them. (Applause.)

The Rev. CHARLES WILLIAMS, in rising, was received with much applause. He felt some little confusion in attempting to respond to the generous kindness of his friends, with which he was much touched. He thanked God for the honour of having shared in that work for the extension of His Kingdom. The money part of the testimonial was set on foot contrary to his wishes, but he was a debtor to their liberal sympathies. If it had been intended as a notice to quit he should have refused to take it, and hoped still to serve his brethren and promote their interests. Referring to the labours of others in connection with both the funds, valuable friends, such as Mr. Pattison and Mr. Benham, had given valuable assistance, and Mr. Leonard of Bournemouth had, as co-secretary, done a large share of the work. He also alluded to the valuable co-operation of Dr. Landels, the boldest of beggars, and Dr. Maclaren, who was for the time an itinerant mendicant. He doubted whether his share of the acknowledgment was not larger than it ought to be. Recognising with gratitude the generous sympathy of his Accrington friends, he did not think the church had suffered from his other work. When he came to Accrington they had a church of some 220 members. Since then they have become three bands, and the three churches numbered about 700 members. Their own membership was some 408, and the Sunday-school had prospered correspondingly. Their funds had increased, work had gone on, mission stations and mission places were supported, and the history of the church illustrated the truth that "there is that scattereth and yet increaseth." He should not wish that in zeal for their denomination they should forget the interests of the Church of Christ at large. He professed to be a denominationalist. He hoped he might never be a sectarian. (Hear, hear.) He loved the Baptists, as well he might, but he loved them far more for what he saw of Christ in them than because they were Baptists; and when he saw Christ in others he tried to love them equally well, because love of Jesus demands that they should love all alike. He prayed that God might bless the Baptist Union and prosper it more and more, and that the grace of our Lord Jesus Christ might be with all the churches here and the world through. (Loud cheers.)

Mr. Alderman BARLOW, on behalf of the members of the church, acknowledged the very handsome testimonial presented to them, and after addresses from Mr. Alderman Haworth, Mr. A. Stanesby, the Mayor of Darwen, and others, the proceedings were brought to a close with sundry votes of thanks.

SHOREDITCH TABERNACLE.

Yesterday the memorial-stones of Shoreditch Tabernacle, Hackney-road, connected with the Baptist denomination, were laid, in the presence of a large concourse of spectators, by Mr. S. Morley, M.P., and Mr. J. Harvey. The new building, designed to take the place of one erected in 1836, which had become too small for the increasing congregation, will be about 100 yards from the Shoreditch Railway Station, and will accommodate about 2,000 people, the chapel which it displaces having seated only about 800. It will be a hexagonal structure of red brick, with stone ornamentation, in the style designated Lombardic, having one tier of galleries on three sides, and a pulpit of the platform order. The extreme length will be 120 feet, and the extreme breadth 80 feet, and sufficient ground has been obtained for the construction of schoolrooms and other useful additions to a place of worship. The building and the ground will each cost about 8,000*l.*, and of the total of 16,000*l.* about 6,000*l.* had been subscribed before the ceremony of yesterday. The architect is Mr. T. Lewis Banks, and the contractor for the works Mr. J. Joselyne. The occasion was favoured by fine sunshiny weather, and was obviously one of considerable interest to the inhabitants of the locality, who eagerly pressed for admission to the front of the platform on which the proceedings were conducted. Amongst those present were the Revs. J. A. Spurgeon, Dr. Thain Davidson, J. Spong, T. J. R.

Temple, R. H. Noble, C. F. Williams, Lloyd Harris, J. H. Snell, R. R. Finch, and William Guest; Mr. William Higgs, Mr. W. Alison, Mr. W. Olney, Mr. John Thompson, Mr. J. D. Link, Colonel Griffiths, Mr. George Boggis, financial secretary, &c.

A hymn having been sung, prayer having been offered by the Rev. J. Ellis, and the 126th Psalm having been read by the Rev. Mr. Fletcher, the Rev. W. Cuff, minister of the old chapel and of that about to be erected, made a brief statement, in which he thankfully acknowledged the liberal pecuniary aid obtained, including 500*l.* each from Mr. S. Morley, M.P., and Mr. J. Harvey, and 560*l.* made up of small amounts from different parts of the country; mention being afterwards made of a contribution of 100*l.* subscribed or collected by the Sunday-school children. Mr. Morley, a Congregationalist, then laid the first memorial-stone, and after the singing of a hymn, Mr. J. Harvey, a Baptist, laid the second.

Mr. MORLEY, in addressing the assembly, said, having been an attentive observer of the work which had been done in that neighbourhood through the instrumentality of his friend Mr. Cuff, although he was connected with another denomination, yet he felt that the work had a strong claim to sympathy outside the Baptist body. Having been asked to unite with his old friend and neighbour, Mr. Harvey, he had done so with pleasure, because he felt that the people were to be won through Christian men appealing to them on the ground of their common Christian teaching, and not through their giving prominence to non-essentials; and he wished the day were nearer when that principle was likely to be carried out by Christians of different denominations in the villages and the smaller towns, and when they all would stand shoulder to shoulder against the common enemy. He must express his belief that there were hundreds of Evangelical clergymen of the Established Church who were endorsing a lie by continuing in it. He held that condition of things to be most deplorable. Through his connection with the City he was brought into contact with the heads of commercial houses who conversed about cases of fraud and dishonesty there, and he had heard the very position of clergymen quoted—he did not say as justifying, but at least as encouraging, such things. These honoured men—for they were honoured men—were willing to continue to receive money belonging to the Church, or, what was the same thing, of the country, under false pretences. He held that they had no moral right to be where they were, and he believed the force of their example was telling fearfully on the morality of the common people. He and his friend Mr. Harvey could unite that day on common terms, their object being to make men, not Congregationalists or Baptists, but Christians. In concluding, Mr. Morley remarked that he felt certain that the Church, using that word in the broadest sense, had missed its way through not having thrown itself as the Church into all movements which had to do with the raising of the social condition of the people.

Mr. HARVEY followed with some remarks, in which he expressed his deep interest in the work. Addresses were also delivered by the Rev. R. H. Lovel and the Rev. J. A. Spurgeon. After the inaugural ceremony had concluded, a public luncheon, attended by about 500 persons, took place in the adjacent Shoreditch Town Hall, Mr. W. Willis, Q.C., occupying the chair, and several addresses appropriate to the occasion were delivered. In the evening there was a public meeting in the same place in support of the object.

After six years' pastorate, the Rev. William Leese Giles has intimated that at the end of this year he intends to resign his charge at South-street Greenwich.

The Rev. J. W. Walker, B.A., has resigned his charge at Christchurch, having accepted a cordial and unanimous invitation to the pastorate of the church at Hayton, near Liverpool, where he will commence his ministry on the first Lord's Day in December.

OLDHAM.—A large new school, accommodating 1,200 children and costing 6,000*l.*, in connection with Union-street Congregational Chapel, Oldham, was opened on Oct. 13. The Revs. Professor C. Scott, LL.B., R. D. Wilson, of Craven Chapel, London, with the pastor, the Rev. John Hodgson, took part in the opening services.

BRADFORD.—The Rev. W. J. Knapton, who recently resigned the pastorate of Chapel Lane (Unitarian) Chapel, Bradford, in consequence of his conversion to the principles of Evangelical Christianity, gave his farewell address to a crowded congregation in the Mechanics' Institute in that town on Sunday evening. He stated that he had been influenced in the change which had come over him by a growing sense of the impotence of Unitarian principles, or the lack of them, and a gradually-intensified consciousness of the saving power of historical Christianity.

ECCLESTON-SQUARE.—During the last week the thirtieth anniversary of the dedication of Eccleston-square Church, Belgrave-road, has been celebrated. On Sunday week the pastor, the Rev. J. Hiles Hitchens, and the Rev. Dr. Aveling, of Kingsland, preached. On Monday evening the well-known Wesleyan minister, the Rev. Richard Roberts, delivered a sermon; and on Thursday evening a special tea-meeting was held in the lecture hall, at which some 500 persons were present, and a public meeting was afterwards held in the church, when the Rev. J. Hiles Hitchens presided. During

the evening addresses were delivered by various speakers. The recent renovation and alterations have cost \$500. About 80% was realised by the services.

EDINBURGH.—Services and meetings in celebration of the jubilee of the Rev. Dr. Peddie, senior minister of Bristo United Presbyterian Church, Edinburgh, took place on Thursday last week. The proceedings began with a religious service held in the church, when a sermon was preached by the Rev. Professor Cairns, followed by a complimentary dinner to Dr. Peddie in the afternoon, and concluding with a social meeting in the evening. The widespread interest centred in the occasion was shown by the large attendances at all the services. At the evening *soirée* Dr. Thomson, Broughton-place, presented Dr. Peddie with an address from the members of the Edinburgh Presbytery; Mr. James Peddie an address from the session of Bristo Church; the Rev. J. T. Gowanlock, Stirling, an address from twenty-eight ministers and students who have sat under Dr. Peddie's ministry; and Mr. Marshall, one from Bristo congregation; after which, Mr. Thin presented Dr. Peddie with a cheque for over 600*l.* and a silver salver valued at 50*l.* Dr. Peddie replied in a long speech. Among those who took part in the subsequent proceedings were Professor Cairns, Principal Rainy, Professor Calderwood, and Dr. Gray.

CHATHAM.—Recognition services in connection with the settlement of the Rev. S. C. Gordon, B.A., as the pastor of the Ebenezer Congregational Church in this town were held on Tuesday, Oct. 22. A public tea was provided in the Jubilee Hall, at which about 450 persons sat down. After tea the meeting adjourned to the church, which was crowded. The Rev. S. C. Gordon presided. Mr. E. D. Williams, secretary to the church, read letters of apology from Rev. H. H. Dobney, of Maidstone, who was unwell, but who sent his heartiest greetings to the new pastor and to the church; and also from the Revs. W. Hill and J. Harsant, who were absent from home. Mr. Williams having referred to the circumstances which led to the unanimous call to Mr. Gordon, the meeting was then addressed by the Rev. R. Tuck, B.A., on "The Church of the future"; the Rev. D. G. Watt, M.A., on "The social and political hindrances to the success of the Churches"; the Rev. J. L. Herman on "Christianity: its influence on the spirit of the age." The Revs. A. Johnston, R. Nobbs, C. Moir, and J. Smith also addressed the meeting. The platform was very tastefully decorated. Several of Mr. Gordon's friends from Reading were present on the occasion.

LATYMER-ROAD MISSION ROOMS.—For several years there have been earnest evangelistic efforts made on behalf of the labouring poor in this district of Notting Hill, and last week Mr. Aulay Macaulay, under whose direction the mission is conducted, inaugurated another winter's campaign. Captain Low presided, and amongst those present were the Rev. J. S. Russell, M.A., Mr. Mackay, &c. The mission rooms are situated in a very poor locality, but it transpired in the course of the evening that they had been of real use to the poor of the neighbourhood for about fifteen years. There are "missionary" meetings for the adults on Sunday evenings, and evangelistic services are regularly conducted. A Bible-woman is employed, and many of the children of the district have been induced to attend Sunday and day-schools. The district may be said to be almost bordering upon a fashionable quarter of London, but it is peopled chiefly by men who work in the "potteries," and by women engaged in the "laundries," which are here to be found in considerable numbers. Means are taken to attract those who attend no place of worship. From the speeches delivered by Captain Low, the Rev. J. S. Russell, and other friends, it appeared that the mission had been of the best service, and hopes were expressed that Mr. Macaulay, who so disinterestedly labours here, might be strengthened by the co-operation of those who have it in their power to assist so desirable a work.

WESLEYAN SPECIAL AND MEMORIAL FUND.—The committee appointed by the last Wesleyan Conference assembled at the Mission House on Tuesday morning at eleven o'clock, the President of the Conference, the Rev. J. H. Rigg, D.D., in the chair. The President said that the objects most pressing on their home work were the Schools Fund and the Theological Institution. At first it was thought 100,000*l.* would be sufficient, but further consideration raised it by 50,000*l.*, and the claims of the Extension Fund had also to be taken into account. It was thought desirable that for a time they should complete great Connexional movements, and for ten or fifteen years leave the circuits to go on with their local work. On the whole it was thought best to aim at 200,000*l.* The foreign missionary work was a great work, and if its debts were paid off and new enterprises started 40,000*l.* would be needed. The extension fund had about 45,000*l.* already promised, two gentlemen having promised 10,000*l.* each to it. He thought 40,000*l.* might be given to the extension fund, but the committee had asked for 45,000*l.* The home mission fund, including army and navy work, had a debt of 7,500*l.* They asked for 4,500*l.* towards providing houses for ministers who had none. They needed some 4,000*l.* for army and navy work, including homes and meeting-places for soldiers. They desired also to do something for a chapel in Malta, and for their German mission in London. Altogether the home mission fund needed about 20,000*l.* The requirements of their ministry were practically for about seventy more

trained men, and for the needs of the theological institution they wanted some 25,000*l.* For the education of the people they asked 14,000*l.* to pay off the debt on their training colleges. The claims of the Sunday School Union would be met by a grant of 4,000*l.* For the establishment of middle class boarding schools they needed 10,000*l.* The children's home could do with 5,000*l.* For the ministers' children's schools they required about 27,000*l.* to pay off the debt and to reorganise Kingswood and Woodhouse Grove Schools, the reorganisation having reference to the admission of laymen's sons in one or two schools, as the case might be. The school for ministers' daughters might have 5,000*l.*, and the new chapel at Oxford 2,000*l.* The fund for invalid ministers, advocated by the Rev. C. Garret, might have 2,000*l.* The Rev. T. B. Stephenson was appointed secretary for the fund, and the Rev. G. O. Bate and David Waller were appointed secretaries for the meeting.

THE AFGHAN DIFFICULTY.

Some long telegrams from India respecting military movements on the Afghan frontier were published on Monday, but the *Times* correspondent, telegraphing from Darjeeling, says that there is no authentic news of any kind connected with the immediate possibility of war. The councils of war are all kept strictly secret, but the correspondent still believes that there will be no winter campaign, unless the Government act under orders from England. It is expected that before long a proclamation will be gazetted, specifying fully the reasons which have influenced the Government in declaring war. A resolute determination is said to exist in India that however great the call may be upon the resources of the Indian Empire, no Afghan ruler shall ever again be permitted to imperil the safety of that empire by carrying on intrigues for its destruction with a powerful and hardly concealed enemy. The despatch of a few regiments of English troops would (the correspondent says) prove of incalculable moral effect at the present time. The feudatories have all exhibited the utmost possible loyalty, but there can be no reasonable ground for concealing the fact that they in a great measure regard the present issue as a momentous struggle for pre-eminence between Russia and England. Many of the rumours which are being circulated throughout India are unauthentic. The only piece of frontier news which is really important is the defection from the Ameer of the Lalpore Mohmunda, whose territory extends a long distance north and west of the Khyber Pass. Their chief is stated to be Yakob Khan's father-in-law, and one of his firm supporters. A St. Petersburg telegram states that the Russian general staff has had printed several thousand copies of a new Afghan-Russian dictionary for the use of Russian officers. The Russian papers now openly avow that General Stoliétoff's mission was deliberately designed to tie England's hands on the Bosphorus.

The special correspondent of the *Daily News* at Simla says that the strength of the force which is to operate against Afghanistan is now defined. The Peshawur Valley army will be 16,000 strong, with sixty-six guns. The Kuram column will be 6,000 strong, with twenty-four guns. The Quetta army will be 12,000 strong, with sixty guns, besides a strong siege train. The grand total will be 34,000 men, one-third of whom will be Europeans. The military chiefs are vested with political control.

The reply of the Ameer has not yet been published; but the *Times of India* learns from Kohat, upon what it calls good authority, that the reply is both defiant and insolent. The fort of Ali Musajid has been reconnoitred. Fifteen guns were seen in position there, but the entrenchments were found to be of a poor description. It is thought improbable that Shere Ali will make any attempt to defend Candahar. The Ameer's factories are reported to be busily engaged with converting Enfield rifles into breechloaders. The Afghan forces are believed to consist of seventy-two battalions of infantry of 700 men each, twenty-five regiments of cavalry of 500 men each, and 200 guns, including a battery of Armstrongs. The *Times of India* also publishes a report that at Jellalabad the troops of the Ameer are dying at the rate of thirty daily, and that a forcible levy has been ordered. Much sickness continues to prevail amongst the British and native troops at Peshawur.

The St. Petersburg papers continue to urge Russian intervention in Afghanistan. The *Vyedomosti* says that England once possessed of Afghanistan would be impregnable, and Russia would then not only have to abandon all hope of ever driving the English out of India, but might actually find her Eastern flank threatened by those who were her worst enemies in the West. The *Golos* remarks that Russia might possibly keep quiet while the English remain at Quetta, but if they go to Candahar, there is no doubt that the Afghan question will lead to further complications. Indeed (the *Golos* adds), such complications are to be desired in the Russian interest. It is expected in Russia that if South Afghanistan is occupied by English troops notwithstanding the countenance given to the Russians by the Ameer, the north will be occupied by Muscovite forces.

The *Times* reprints the following remarkable letter which Shere Ali wrote to the acting Viceroy of India in 1872 on hearing that Lord Mayo had been assassinated:—

After expressions of sorrow and affliction, be it known to your friendly heart that I have just been

shocked to hear the terrible and mournful tidings of the death of the Viceroy and Governor-General of India. By this terrible and unforeseen stroke my heart has been overwhelmed with grief and anguish, for it can scarce occur again in days so out of joint as these that the world will see another so universally beloved and esteemed for his many high and excellent qualities as him who is now in the spirit land. All great and wise men have ever regarded this transitory world as a resting-place for a single night or as an overflowing and changing stream, and have never ceased to remind their fellows that they must pass beyond it and leave all behind them. It is, therefore, incumbent on men not to fix their affections on perishable things during the course of their short lives, which are, as it were, a loan to them from above. Naught remains to the friends and survivors of him who is gone from among us but patience and resignation. The unvarying friendship and kindness displayed towards me by him who is now no more had induced me to determine, if the affairs of Afghanistan at the time permitted the step, to accompany his excellency on his return to England, so that I might obtain the gratification of a personal interview with Her Majesty the Queen, and derive pleasure from travelling in the countries of Europe. Before the eternally predestined decrees, however, men must bow in silence. A crooked and perverse fate always interferes to prevent the successful attainment by any human being of his most cherished desires. What more can be said or written to express my grief and sorrow? It is my earnest wish that your excellency, wherever you may be, will in future communicate to me accounts of your health, and inform me of your name and titles, that I may be enabled to address my letters correctly.

THE AFGHAN POLICY OF THE GOVERNMENT.

A telegram from Birmingham says:—"A meeting of the General Committee of the National Federation of Liberal Associations will be held at Birmingham on Nov. 5, under the presidency of Mr. Joseph Chamberlain, M.P., 'to consider the risks and responsibilities brought upon the country by the Ministerial policy in regard to Afghanistan, and the danger involved in the persistent attempt to substitute Imperial and personal Constitutional influence in the Government of the country.' The question of Tory extravagance will also be discussed."

A meeting of representative working men, convened by the Working Men's Peace Association, was held at the Westminster Palace Hotel on Saturday night, to discuss the conduct of our Government in regard to Afghanistan. Mr. E. Beales was expected to preside, but Mr. Cremer, the secretary of the association, stated that Mr. Beales was unable to be present, although he earnestly sympathised with the purpose of the meeting, and Mr. King, secretary of the Bookbinders' Society, was elected to preside. A resolution was adopted protesting against the projected war with Afghanistan as unjust and unnecessary, and because on the testimony of high authorities, like Lord Lawrence, Earl Grey, and others, it is calculated to defeat the very object which the British Government professes to have in view. Another resolution adopted was as follows:—"That the industrial condition of this country at the present moment is most alarming; that the condition of millions of our fellow-subjects in India is still worse; that to engage in a needless war in the face of such widespread misery is not only perilous, but criminal; and this meeting, therefore, denounces Lord Beaconsfield as the chief author of the prolonged sufferings of the people who are afflicted by his administration." It was also agreed that a memorial to Lord Salisbury should be signed by those present.

The *Academy* understands that Mr. Herbert Spencer will spend the coming winter in Algeria. He has just issued a "cheap edition" of his four essays on Education—"Education: Intellectual, Moral, and Physical."

Mr. E. B. Nicholson, the librarian of the London Institution, has, says the *Academy*, completed a work on the lost "Gospel according to the Hebrews," including, of course, an edition of its fragments. The volume, which also deals with many other debated subjects in critical theology, will be published shortly by Messrs. C. Kegan Paul and Co.

The special correspondents and artists who are going to Canada to describe the reception of the Marquis of Lorne are already on the wing. Mr. Sala, who goes for the *Daily Telegraph*, sets out from Paris via Havre. Mr. Lucy, who represents the *Daily News*, sails on Thursday in the *Sardinia*. Mr. Melton Prior, the special artist of the *Illustrated London News*, has gone by the same direct route; whilst Mr. Sydney Hall, of the *Graphic*, has sailed in the *Bothnia*, and proposes to make his way round to Halifax from New York.—*Mayfair*

The best lecturers in America get well paid. A letter from New York says:—"The Rev. Dr. Storrs, it is stated, will deliver a few lectures this winter at about 25*l.* per lecture. Mrs. Scott Siddons is booked for nearly three months at from 40*l.* to 50*l.* a night. Theodore Tilton gets from 25*l.* to 30*l.* per night; his new lecture is "Heart's Ease," and he is said to have numerous engagements—whether botanical or spiritual is not declared. Dr. Talmage gets 30*l.* a night; Dr. Chapin, 25*l.* to 30*l.*; Gen. Kilpatrick, 15*l.* to 20*l.*; De Cordova, from 15*l.* to 20*l.*; Jas. T. Fields, 20*l.* and expenses; and Brown, the mind-reader, 10*l.* to 15*l.* The popular lecture has not the hold it formerly had on the better classes of the community. A great many intelligent and thoughtful people have become quite convinced that they can spend their time and money to better advantage than to listen to the majority of those who essay to entertain them."

ABAZAAR in AID of ZENANA MISSIONS in connection with the London Missionary Society will be held in the LECTURE HALL, UNION CHAPEL, COMPTON TERRACE, ISLINGTON, on FRIDAY, NOVEMBER 8, 1878.

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WEDNESDAY, OCTOBER 30, 1878.

THE WEEK.

THE decision of the Cabinet Council held in Downing-street on Friday, relative to Afghanistan, is revealed in a telegram from Simla, published in this morning's *Daily News*. We were told a day or two since, notwithstanding that military operations cannot be commenced before the spring, that having received full information of the result of Gholam Hussein Khan's mission, Lord Lytton was about to make a declaration of war against Shere Ali. If that was the Viceroy's intention, it has been set aside by the Home Government. Their resolution is reported to be "not to take immediate offensive measures against Afghanistan, but to address another communication to the Ameer, setting forth in explicit terms the consequences of his refusal to admit a British mission." For the purpose of presenting this ultimatum the same native envoy will be sent again to Cabul, and military preparations will meanwhile be actively continued. This decision appears to have given considerable umbrage to the Indian authorities, who seem to be eager that the door should be closed against any pacific arrangement with the Ameer. Whether the new policy is the result of the ominous drift of public opinion at home, or of favourable indications drawn from Shere Ali's reply, is not clear. But the hesitation of the Government will encourage renewed efforts to prevent them from plunging into war.

Russian sympathy with the Ameer of Afghanistan becomes more and more pronounced, and strengthens the suspicion that, so far as the Cabinet of St. Petersburg is concerned, the crisis on the north-western frontier of India is being used as a diversion to occupy the attention of our Government while the Czar carries on a new policy in European Turkey. At St. Petersburg the Press advocates the sending of volunteers and material assistance to Shere Ali, and one semi-official paper speaks of "persistent rumours" that the Government have decided to offer active help to the threatened Ameer. These tactics are too ostentatious to cause uneasiness. Russia will no doubt back up the Afghans so long as it suits her purpose, but she will be more anxious, while the quarrel is undecided, to strengthen her position in Central Asia by occupying Merv, Balkh, and Herat.

The growing aversion to an Afghan war is manifest on all sides. Hardly any Liberal politician of note appears on the platform without emphatically endorsing the conclusions of Lord Lawrence and Earl Grey, both of whom once more protest in this morning's papers against the policy of the Government in the matter. Earl Grey, being entirely free from party bias, will be listened to with the greater attention. In the course of an elaborate letter to the *Times*, his lordship says:—"To enter into a war in which we have so much to lose and nothing to gain would be the very height of impolicy, yet the objection to it on the score of impolicy is far outweighed by that to which it is open for its injustice. By waging an unjust war for any interest, however important, a nation commits one of the greatest of crimes and incurs an awful responsibility; but no argument which I can admit to be valid has as yet been advanced to prove the justice of the war into which the Indian Government seems about to rush." Earl Grey only gives expression to a growing feeling throughout the country in demanding that we shall not be irrevocably committed "to a war so impolitic, so costly, and above all, so unjust," without the sanction of Parliament, which, before so serious a step is taken, ought to be summoned without delay. In our Supplement of this day we give a full report of the great meeting held at Devonshire House on Monday evening, which the daily papers have hardly considered to be worthy of

notice. On that occasion Mr. Richard gave a careful historical sketch of our relations with Afghanistan, which will be found to be a valuable contribution to the real merits of the question at issue, and will be read with deep interest by all who need to have their convictions strengthened.

Elsewhere we have referred to the new crisis which has arisen in European Turkey owing to the agitation carried on by the Bulgarians, north and south of the Balkans, in favour of a homogeneous principality, which shall include Roumelia and the district around Adrianople, and extend to the *Ægean* Sea. Russia does not forget Prince Bismarck's celebrated apophthegm, *Beati possidentes*. Her army is on the spot, and fresh reinforcements are being continually sent to Varna and Bourgas from Odessa and other Black Sea ports. What for? unless to make sure that the Bulgarian plan shall not be frustrated? From these preparatory movements the despairing *Pall Mall Gazette* draws the emphatic conclusion "that the sooner the Berlin Treaty is recognised for what it is—an utterly abortive instrument—the better. It is impossible to arrive at a pacific solution on the strict 'outlines' of that treaty; as nobody who understands what is now going on in Bulgaria and Roumelia will deny. The main provisions of that treaty relate to those provinces, and they not only threaten to break down, but are done for to all intents and purposes."

At any other time the substantial acceptance by the Sultan of the reforms for Asia Minor proposed by Lord Salisbury would be a matter of curious interest. If they should be faithfully carried out, they would be an estimable benefit to the populations whose abject misery, owing to the anarchy of the country and the corruption of the officials, was vividly depicted in a letter from Broussa which appeared in the *Times*. In a formal despatch the Porte accepts the proposals urged by our Government, but only on the distinct understanding that the sovereign rights of the Sultan are not infringed. No reference is, however, made to the Anglo-Turkish Convention. One of the reforms to be put in action is the appointment of European inspectors for a term of five years in each vilayet in connection with the administration of justice and finance, and another, the creation of a central commission to regulate and supervise the gendarmerie. With these reforms Lord Salisbury—who is thankful for small mercies, and quite ready to throw dust in the eyes of his countrymen—appears to be well satisfied, and has formally thanked the Porte for its co-operation. We must confess we have not the slightest hope that such changes will be effectual, nor ever could be, unless the proposed "inspectors" and "commission" were to be invested with independent authority.

The result of the Peterborough election has been a surprise to all parties except the initiated. The withdrawal from the field of Mr. Potter two or three days ago—an act of loyalty and prudence, for which he deserves all credit—was thought not only to diminish the chances of the Conservative candidate, but greatly to improve the prospects of Mr. Raper. It now appears that both the advanced Liberal and the Conservative hopelessly contested the claims of the Hon. J. W. Fitzwilliam, who was returned by 1,360 votes, being more than those polled by both his opponents together. Toryism had small chance in this constituency when it could only poll 671 votes against 2,013 given to the two Liberal candidates. The election secures a moderate Liberal as the representative of Peterborough in place of the late Mr. Whalley, and shows how little dependence can be placed upon the confident statements as to Lord Beaconsfield's popularity in the constituencies. It also indicates the impolicy of making such questions as the Permissive Bill decisive election tests; for the pronounced views of Mr. Raper on this subject drove the licensed victuallers into the arms of Mr. Fitzwilliam, who pledged himself against legislation hostile to their interests.

Of more vital importance at the present time than either the Afghan or Eastern questions are the indications which are multiplying of the paralysis of industrial enterprise, and the consequent increase of distress. Some of the most salient facts are thus summarised in this morning's *Daily News*, and cannot fail to deepen the growing weariness of the country with the policy of adventure which is being pursued by Lord Beaconsfield's Cabinet. "The position of our national affairs is probably as serious at this moment as at any period since the potato famine. We are going into winter without the least hope of that revival of trade which has been prophesied for a year past. There are some signs of improvement abroad; but not even Ministerial speakers have been able to point out any at home. Indeed, the peculiar feature of the present commercial position is that the hard times, the stress of which for two or three years past has fallen chiefly on the employing and trading classes, have now reached the working classes. For months past reductions of wages and increase of the hours of labour have been going on in nearly all the staple trades of the country, and every week the prospect seems worse. The iron trade is entirely stagnant; the coal-owners are reducing their output or closing their collieries. From Birmingham the latest reports are that business is going from bad to worse; the Manchester reports speak of the India and China trade as almost suspended, and of the accounts from other foreign markets as discouraging all enterprise. Further reductions of wages are spoken of, and seem to be inevitable, if any business is to be done at the present value of yarns and piece goods. A speaker at the Manchester Chamber of Commerce on Monday expressed his belief that twenty per cent. of the machinery in Lancashire was standing still. He had collected the reports of thirty limited companies in Ashton and Oldham published during the past quarter, and found that only one would pay its shareholders a dividend. The same speaker had been cutting from the papers the bankruptcy notices from the 24th of September to the 25th of October, and found that in England and Wales alone they amounted to 174 bankruptcies, 29 winding-up notices, and 1,215 liquidations. The same story is told in the decline of railway traffic and the rapid increase of pauperism in the manufacturing districts. There will be 'little to earn and many to keep' over a great part of the United Kingdom during the coming winter. There is but one bright spot in the whole prospect—the lowness of the price of wheat; but that is depressing the farmers, and leading to renewed proposals for reducing the wages of agricultural labourers." These painful facts give urgency to the need recognised by the Manchester Chamber of Commerce of inquiring how far "Governmental action" is responsible for the present state of things. It is a question which the country will not fail to ask, nor fail to obtain the true answer.

The affairs of the ill-fated City of Glasgow Bank continue to occupy much public attention. The judicial proceedings taken against the directors and manager make but slow progress. It has been discovered that under the specific charges made against them, they could each have claimed to be liberated on bail to the amount of 300*l.* on their own security. To the other counts in the indictment will therefore be added one of theft and embezzlement in connection with the pawning of bills and the application of the money so obtained to their own purposes, which will prevent the prisoners from being liberated on bail before trial. The call of 500*l.* per 100*l.* stock which the liquidators have made will have the most disastrous effect on many of the shareholders, all of whom are undoubtedly liable for the losses sustained by the defalcations of others. We are glad, therefore, to observe that a movement has been commenced in Edinburgh with a view to the starting of a national fund for the relief of the sufferers by the failure of the City of Glasgow Bank. No doubt such a scheme will meet with generous support on both sides of the Tweed.

HOLIDAY SKETCHES.

A RUN ACROSS BELGIUM.

In these days, when nothing is sacred to the navy, when in London we have scarce a relic of the past, when even of Temple Bar nothing but a miserable stump remains, there is a great charm in crossing over to Belgium and rambling amongst the old churches and the old town halls of that populous and prosperous land. The Belgians are very partial to the English. They fancy we are going to fight for them when the inevitable hour arrives; and they believe we have guaranteed them their national integrity and existence, that the foe that meddles with them will find the might of England at their back. In this respect I fear the Belgians will be disappointed, and perhaps it is as well that they learn to realise that melancholy truth before, like Denmark, they rush against a foe and fail. It is almost a pity that Belgium and Holland were separated. In reality they need each other. It was a Popish trick to get up a revolution, and in the name of patriotism to sever the alliance between the two countries, forgetting that the Flemish language is almost the same as the Dutch. Nature, writes Harriet Martineau in her "History of the Peace," "forbade the banns." I don't think nature had much to do with it. As you steam or sail up the Scheldt it seems very unnatural to find one part of it Dutch and the other Belgian, and the two countries united together would have been a barrier—at any rate, better than any that exists now against the ambitious designs of Germany or France. But be that as it may, we must acknowledge that not only has Belgium justified her separate existence, but that she has made astonishing progress since it pleased the Great Powers in general, and Lord Palmerston in particular, to allow her to have a separate existence of her own.

An Englishman must ever feel an undying interest in Belgium, independently of the fact that at Waterloo we had our final struggle with the great Napoleon, and right or wrong taught the world then, what I fear is not quite so true now, that there is no Power in Europe, and, as a natural consequence in the then known world, that could stand up against British valour, and British pluck, and British gold. To me, I confess that there is little of interest in Waterloo. You see a wide, sandy plain, in one part of which the Belgians have erected a mound on which is planted the Belgian lion—an animal quite as rampant as his twin brother in England. It is said a party of Frenchmen one night stole up that mound and cut off the lion's tail. However, Belgian art was equal to the occasion, and the animal now rejoices in a tail as good as new, and equally as serviceable and useful as the old. The place is really not worth going to, and if you do go you are bothered with the guides, who persecute you from one end of the place to the other. However, Waterloo is easy of access from Brussels. The old-established coach which takes you all over the spot from Brussels is as well patronised as ever, and if you are economical and have but little time to spare, you can go and come back in less than half-a-day from the Station Midi.

But our English associations go far back beyond Waterloo—to the times when our Plantagenet princes held sovereign sway, when our Edward held court at Vilvorde, and our John of Gaunt was born in the native city of Artevelde. From that day down to the present there has been constant intercourse between Belgium and England. It is true Erasmus was a Dutchman, but he came to us from the University of Louvain. It was at Antwerp our Tyndale sent over his Bibles to England. It was from the Bourse of that ancient city that our Sir Thomas Gresham learned to build for the merchant princes of London that stately Exchange which elderly men can yet remember in Cornhill. Has not Shakespeare written about the forest of Ardenne, and did not Uncle Toby take part in the siege of Namur? Was it not from the old romantic town of Bouillon that Godfrey passed on to head crusades and be crowned King of Jerusalem? and was it not in Belgium that our Marlborough humiliated the power and the pride of France? In old Froissart you read as much of Belgium as of England. As I stood one day in one of the Louvain churches I saw a monument to Dr. Stapylton. Who was he? Neither Murray, nor Baedeker, nor Cook, nor Bradshaw could answer that question; but in reading Froide I discovered that he was the leader of the Catholic refugees, who fixed his headquarters in Louvain that there he might correspond with the Pope on one side and the British Catholics in the time of Queen Elizabeth on the

other. It is thus in every town, in every street—almost in every stone—you find in Belgium associations connected with English history.

And then what beautiful scenery you have when you get away from Ostend, and Antwerp, and Bruges, and Ghent, and Louvain, and the other cities of the plain! At Liege what a view opens on you as you descend the incline that leads to that busy and ancient town—never busier than now—with its Free University and its gun trade! Take the train to Spa, and into what a fairy land you plunge. A moral Belgian Government has put down gambling, as a moral English Government has put it down; but in the walks and drives, which have been world-renowned at any rate ever since the time of Peter the Great, there is enough of pleasure and amusement. If you want to see really wild scenery take the train from Spa to Luxembourg—rather a dull and uninteresting town—and then hurry back to Namur, and go from there to Dinant—in summer time the journey may be made by means of a river steamer—and if you have time follow the river or the rail, for they run side by side to the French frontier, and, dear reader, would you really spend a happy day and feel quite at home, go to Gheel. It is there the Belgians keep their fools, instead of letting them run at large as we do. They are wonderfully chatty those fools, and will tell you that they are not such big fools as they look. And, I dare say, they are right. They seemed to me, with the exception of a few incurable cases in the hospital in the village, very happy and content. Is it not odd that amongst the community I found a couple of Englishmen? I fancy I hear the reader say, Only a couple? in a tone of surprise; but he is a cynic, and I look at cynicism much, as it is affected, especially by literary men, as an easy way of showing their superiority to everyone else, as one of the deadly sins, as a sign that the latter days are at hand, and that the end of the world is near.

A thriving, pushing, industrious people are the Belgians, but they have their faults. In the villages they believe too much, and in the cities too little. Hence it is that they are the slaves of Romish superstition, and that the Catholics gradually get the money, and the land, and the women and children, under their power. The Romish Church is the most compact power in the land. It has its agents, its priests, and monks and nuns, and sisters of mercy, everywhere. They give a cheaper education to the poor and the middle class than they can get elsewhere; they promote fairs and questionable amusements, against which the real patriots set their faces, as occasions of drunkenness and debauchery. They have their clubs and working-men's organisations everywhere, and if they once get the upper hand, Belgium will be a thing of the past. There is no State Church in Belgium; all sects are equal, and all are endowed by the State; but the priest is as omnipotent as if he were the real genuine religious teacher, and all others were impostors. He has an eye on the men who attend mass; he mentions them to the director's wife, and she to her husband, and thus the good Catholic is advanced, while his sceptical brother is kept back. In many districts the Evangelical Society has its agents, and its churches, and its schools—all supported by voluntary subscription, and refusing State aid. It is a singular fact that in districts such as Charleroi, where its converts abound, the superior character of the Protestant over the Roman Catholic labourer is at once apparent. He is better dressed, more sober, more respectable, more ready to train up his children aright, and to make his wife and family comfortable. The Belgian is a formidable opponent to the English labourer. In 1876, of the total amount of manufactured iron exported from Belgium, 28,889 tons were imported by Great Britain. One reason why this is the case is that the Belgian workman is more tractable than the English, and will submit to less wages when it is necessary. Again, he is more thrown on his own resources. If he strikes he has to support himself, and is not maintained in idleness out of rates levied at the expense of the masters and the tradespeople whom their strikes are ruining. Again, in Belgium as soon as property is menaced, Government at once takes the necessary steps to protect peaceable industry. Troops are called out, order is re-established at any risk and at any price. In England, if men refuse to work they have the ratepayers to fall back on, and if they refuse long enough to place their wives and children in danger of starvation, collections are made all over the kingdom on their behalf. I own I like the Belgian plan best. The Belgian feels that he must get a living, and hence he hesitates to strike, and

takes as wages what he can get. It must also be remembered that he works six days of twelve hours in the week. No wonder, then, that the Belgian ironmaster is a formidable rival, and that he is gradually not only shutting us out of our European markets, but that he is supplying us, as it is cheaper to buy of him than to manufacture at home. The Belgian *ouvrier* on his lower wages is quite as happy as his brother of Merthyr or Aberdare, or the Black Country. In the first place, his wife is a better cook; in the second place, he wears a blue blouse and cap that are quite as good-looking and a great deal cheaper than a black cloth coat and a chimney-pot hat; in the third place, his tobacco is cheaper; and in the fourth place, his beer is not so muddling to the brain as ours. On a Sunday, also, after his early mass, he has amusements in the way of picture-galleries and museums, unknown in this country, where the labourer has only the gin-palace and the public-house after church hours.

The crown and glory of Belgium is of course Brussels, which, always beautiful, is now more so than ever. When the Franco-German war broke out, and 60,000 French refugees came there to live, lodgings went up, and many of my distinguished countrymen found that they could live cheaper in London, and left; but since then prices have gone down a little, and Mr. Jenkins, in the Church of the Resurrection, has a congregation quite as numerous and as semi-Popish as the most advanced Churchman could desire. It is still my belief that the franc in Brussels goes as far as the shilling in London—a great boon this to the man who has a limited purse, as thus you have in Brussels five-and-twenty shillings to the sovereign; and there are places, in the Forest of Ardenne, for instance, where you can live much cheaper; and if you dialike the country and must live in a town, there is Bruges—but Brussels, the gay, the light, the lively, for me, even if it does cost a franc or two a day more. And yet the Brussels tradesmen have the reputation of being exorbitant. As I stood admiring the new shops in the Boulevard Central the other day, I asked where the people were to come from to support such costly establishments. The reply of a Belgian gentleman was that a Brussels shopkeeper managed to make as much out of one customer as a London shopkeeper would out of a dozen. Well, such handsome shops of course have to be paid for, and by the customers in the long run. Perhaps no city has been so much improved of late years as Brussels. I remember when the sluggish Seine meandered at the bottom of the town, amidst old houses black with the lapse of ages. They have gone, and we have in their place one of the handsomest boulevards in the world. I remember at one time the Allee Verte was considered fashionable. Now no one goes here, but, instead, you take the tram-car, and wander among the romantic glades of the Bois de Cambre, or drive or walk along the boulevards which circle the city, with stately mansions and long avenues of trees. Yet I may not forget the lovely park facing the Palace and the Parliament House—of a Sunday the promenade of the townsfolk, who don't care to travel far; nor the Grand Place, with its memories of Charles V., and Alice, and Counts Egmont and Horn; nor the Grand Exchange, recently erected at a cost of a million francs; nor the Musée Wiertz, nor Belgium's greatest painter. In the summer one could live happily at Brussels, inspecting its museums, studying its people, admiring its shops, its old houses, its picturesque streets. In London you have more shops, more people, more business, more wealth; but, oh! how gloomy London is after Brussels. And yet they are not far apart, and you see the *Times* on the day of publication at eight o'clock p.m., unless the Channel has been unusually rough, and the passage unusually protracted. For myself, I own that in bad weather, rather than cross from Dover to Ostend, I would prefer to go from Liverpool-street to Harwich, and thence by the Great Eastern steamboats to Antwerp. They have some grand boats now, firm as a rock, and they are the boats if you have to cross in a gale or where the sea is rough. I have been on the Ostend boat when the sea has washed off the paddle-boxes, and we were deluged with water. I have crossed when the weather has been as bad to Antwerp by the Great Eastern Steamers, and we have felt but little of the storm. But what is the roar of a storm to a man who has been in Brussels, and heard the dogs bark as they drag their carts along the streets? I do think they are the noisiest animals in creation. But they like it; so the natives say. At any rate, I heard of a baker's dog, at Bruges, whose master did no business on the Sunday. The result was that the dog was so obstreperous on that day, they were obliged

to put him in the cart, and send him out as usual; but the dogs even, in spite of their noise, are a source of amusement to the traveller.

Correspondence.

CONGREGATIONALISM IN OUR TOWNS.

To the Editor of the Nonconformist.

SIR,—It cannot be expected that each speaker at the Congregational Union Meetings can be reported at full, and therefore I do not complain at being incorrectly reported; but perhaps you will kindly permit me to say that for many years I have contended that it is our main duty as Christian Churches to extend in our towns and populous districts.

At the census of 1851 Mr. Horace Mann showed from elaborate statistics that our country districts were, as a rule, amply supplied with church accommodation, and that it was in the towns where the deficiency lay. The same truth has been proved by the late admirable religious census of Derbyshire, as well as by a similar calculation for one of the home counties. The agricultural villages have often a surplus supply of sittings, whilst most of the towns are sadly behindhand in church accommodation. Whilst calling especial attention to this, I am not one of those who would withhold help from our village churches, which are often nurseries for the town congregations, and require all the help we can give them; but I would point out that it is in our towns where the population increases fastest, and where the greatest hope and prospect exist for the formation of successful and self-supporting churches.

Anyone who is acquainted with our towns must be aware of the marvellous increase of the population in a few years in the out-districts, and the urgent necessity of a committee being formed—such as was suggested—of a minister and layman from each large church to look out for suitable sites. If a school were built in the first instance for a preaching station and Sunday-school, as the work prospered a church to hold 800 or 1,000 people might then be built, for to multiply places of worship in our towns to afford only 400 or 500 sittings, I hold to be a great mistake, and leads to the formation of a number of small dependent churches, which are never a strength to the community. This remark, of course, does not apply to the villages.

I am, Sir, yours faithfully,

J. A. CLAPHAM.

Bradford, Oct. 24, 1878.

GENERAL MISSIONARY CONFERENCE.

This Missionary Conference, which is the second that has been held in this country, the first having been held in Liverpool in the year 1860, was opened on Monday evening week in the Mildmay Park Conference Hall. There was a good attendance. A number of missionaries were present from different parts of the world. The chair was taken by Sir William Muir, formerly Lieutenant-Governor of the North-West Provinces of India. The vicar of the parish offered up prayer.

Sir WILLIAM MUIR, in his opening address of welcome to the delegates, referred to the great change of public sentiment in regard to missions. The groundless charge that foreign missions interfere with Christian work at home was now generally given up. He spoke of the great effect of mission work on the residents of India. It was most perilous to live in the midst of heathenism without Christian influence, as shown in the infidelity and carelessness of the English residents of former days. The influence of missions on the Anglo-Indian population could not be over-estimated. He noticed also the effect of missions in increasing the spirit of unity and the advantage of the various missions being able to compare their experiences and derive instruction from each other.

Dr. MULLENS, in adverting to the same subject, gave the illustration of Central Africa, where the Presbyterians have taken Lake Nyassa as their centre, the Church Missionary Society Victoria Nyanza, and the London Missionary Society Lake Tanganyika. The two latter missions had derived much advantage from each other's experience as to the best methods of transit, &c. This mission co-operation was nothing new. In London the secretaries of all the evangelical societies had a monthly meeting to compare notes. It was at one of these meetings that the present conference had been arranged. Nothing tended so much to friendliness and co-operation as sojourn in the midst of the heathen. The union both of individuals, and more strikingly, of circles of missionaries, gave immense increase of power. He considered that in such a vast work as that of missions, the varieties of method and of system of different churches tended to good. They gave scope to individuality, the great strength of the Englishman, while they prevent men getting into ruts, and suggest many new plans and improvements.

AFRICA AND THE WEST INDIES.

The conference held its first business meeting on Tuesday morning at half-past ten o'clock, the Earl

of Cavan in the chair. The foreign delegates were introduced formally by Dr. Mullens. Those from the Continent represented the Berlin Mission, the Rhenish Mission, the Basle Mission, Pastor Gossner's Mission, and the Paris Mission; those from the United States represented the Baptists, three sections of Presbyterians, Congregationalists, and the Freedmen's Mission. The first paper was read by Dr. Underhill. Its object was to trace some of the social and religious results of emancipation in the West Indies. Emancipation was not to be judged by its mere material effects. Even if it had been the cause of material ruin, it was right and necessary. But Sir C. Buxton had shown that instead of this its material results had been excellent. At the time of the emancipation the population of the British West Indian Islands was 800,000, and it had been for years diminishing. The population was now 1,039,000. He referred to the early planting of the different missions and persecutions during the slavery period. The first effect of emancipation had been a large increase of churches and chapels. Then there had been a period of trial and even commercial depression. Education was left almost entirely to the missionaries, who could not overtake a vast portion of that work. Within the last ten years a complete change had taken place. The different Governments had taken up education in a liberal spirit, and gave good grants on such terms that all could accept them. There were now 1,123 day-schools, 569 of them in Jamaica, with an attendance in the latter of 46,000 children.

Sir T. FOWELL BUXTON read a paper on "Discovery in Africa," as bearing on the new mission scheme in Central Africa. The rapidity with which Central Africa had become known was astonishing. Since 1850 whole regions formerly unknown had been opened up. There were the missions of the Church Missionary Society, and of the London Society to Jews, in Abyssinia, to the north; but limiting himself to Central Africa, he had to note first the Nyassa Scotch Mission, which had been begun with singular skill and enterprise. Between Nyassa and the coast there were the University Mission Schools, which had been highly successful. At Tanganyika the London Missionary Society intended to concentrate its work. The line of country to be traversed from Zanzibar was very difficult, and was best known by European misfortunes. The work undertaken by the Church Missionary Society on Victoria Nyanza was the most enterprising of all. There was much to encourage them in it. The region to the north and west of this lake was most inviting to missions. The Government of Mtesa was strong. The people were law-abiding and orderly. The religious belief of the people was in spirit associated with the natural features of the country and the aspects of nature generally. There was a great readiness to learn. Stanley's letter urging the establishment of a mission to Mtesa's territory appeared in the *Daily Telegraph* on Nov. 15, 1876. In a few days more than 10,000 had been promised to the Church Missionary Society if they would begin a mission; and in seven months a picked missionary party, seven in number, stood on the shore of that Continent. He referred to the various events that afterwards befel the party, the warm welcome by King Mtesa, and to the recent deaths of Smith and O'Neil. The Church Missionary Society resolved to fill up their place, and already reinforcements were on their way. Colonel Gordon had expressed a strong wish to have missionaries sent to the north-west coast of the Albert Nyanza. The Baptist Missionary Society were planning to enter the interior by the Congo from the west coast. He noticed in conclusion the vast importance of sincere harmony and mutual consultation of the different societies and agencies at work.

The Rev. MACAULAY SMITH, formerly a missionary in South Africa, stated that there were 150,000 professing Christians in Caffria alone. The Rev. Dr. WANGEMANN, secretary of the Berlin Missionary Society, stated that the missions of that society were limited to South Africa. It had forty-two mission stations in a country 1,000 miles in length and 500 in breadth, among seven nations, speaking seven distinct languages. There were fifty-three labourers in the Gospel and 8,000 baptized converts, under six different superintendencies. All these were maintained by 12,000*l.* a-year, made up of widows' mites and contributions from the poorer classes. They had certainly the spiritual gift of poverty. Their missionaries had scarcely half the salary of the English missionaries, and yet they were required to have a most thorough education. The Rev. Dr. WIGHT, of the American Baptist Freedmen's Mission, said that that mission had sent nine emancipated slaves to labour in South Africa. As the result of emancipation, more cotton had been raised by free labour last year than in any year of slavery. It had been demonstrated that the negroes were as capable as others of intellectual cultivation. One young negro lately took a prize over the heads of more than three hundred whites. The Rev. M. C. OSBORN, of the Wesleyan Missionary Society, referred to the early history of its West Indian Missions. There were now 50,000 class members, and 150,000 attendants at worship. There was a high school and theological institution in Jamaica in excellent condition. A third of their ministers in the West Indies were natives. The churches in Jamaica had raised 17,000*l.* last year for self-support.

The SECRETARY to the Basle Mission Society spoke of its work in West Africa. On the Gold Coast they had baptized 330 converts last year. They had recently established a mission in a town

on the coast of Ashantee, where a missionary was labouring who had been a prisoner for four years in the capital. Mr. JAMES STEVENSON, of Glasgow, stated that out of some 20,000 congregations represented at the General Presbyterian Council in Edinburgh 250 were situated in South Africa. The Berlin Mission, of which Dr. Wangemann was secretary, represented religious instruction in the Transvaal; there was the Rhenish Mission to the West, a territory annexed last year, and the French Mission to the Basuto in a mountainous Swiss-like country in the centre. All of them had colleges and schools in connection with their missions in the countries annexed. In this part of South Africa the extension of our Empire may be said to be founded on missions. In Livingstonia and Blantyre, connected with the Scotch missions in Central Africa, there were now at each 200 people hearing the Gospel every Sabbath, and forty or fifty, including sons of the chiefs of the district, attending the schools. The Rev. R. F. FISHER, of the Established Church of Scotland, gave an interesting sketch of the work of the late Mr. William Ross in the Bechuana country.

Mr. EDWARD HUTCHINSON, lay secretary of the Church Missionary Society, noticed the influence of emancipation in Africa. All success in missions there had been connected with efforts for the abolition of the slave-trade. It was so with the missions in West Africa. The Gambia and Niger Missions had drawn largely from the educated colonists in Sierra Leone. Bishop Crowther, who was now penetrating into the interior, found everywhere that England was known as the friend of the negro. This prepared a welcome. Formerly little or nothing could be done in East Africa because everywhere missions were paralysed by the slave-trade. Ten years had done for East Africa what a hundred had accomplished for the West, and with the disappearance of this trade the opening was made into the interior.

The Rev. Dr. MOFFAT, who was received with great enthusiasm, stated the joy he felt in the work now going on, so immensely enlarged. Were he able he would himself return with all his heart to Africa. He gave graphic illustrations of the effect of missions in putting an end to destructive wars.

The Rev. Dr. STEWART, of the Free Church Mission of Livingstonia, gave an account of the institution at Lovedale, 700 miles north-east of Cape Town. In all the schools natives and Europeans were educated together, an arrangement which was found good for both, and fitted to create harmony in the future. The schools were quite unsectarian, but not latitudinarian. Christian instruction was given daily. The annual expense of this great establishment, with a variety of training, was 7,000*l.*, only one-fourth of which was drawn from home sources.

M. APPIA, of Paris, said that the Paris Mission grew out of French soil. It represented all the different French Protestant churches. He described the remarkable way in which God had led them to the Basutos at first. These missionaries had long been subjects of King Mosheesh and faithful to him. Now their converts were loyal to the British Crown. None had aided the rebellion. They had fifteen missionaries, ninety evangelists, 21,000 who attended the churches, 4,000 communicants, and 3,121 scholars. Through the influence of the mission all trade in spirits was forbidden in the territory in former times.

Dr. CLARK, of the American Board of Missions, referred to its missions in West and South Africa, which he hoped would meet soon in some part of the centre.

The Rev. R. BUCKNELL gave some account of the mission of the Methodist Free Churches began some seventeen years ago in East Africa. There were now four European missionaries and three native pastors.

Dr. LOWE, of the Edinburgh Medical Mission, read a remarkably able and interesting paper on medical missions. He noted how rapidly medical missions had grown. Though they had now in Edinburgh ninety or 100 medical missionary students, all were engaged before they had finished their studies.

A lady, a convert from Romanism, spoke with much earnestness and eloquence of the claims of Mexico. She had herself found Christ through the reading of the Bible alone, and without anyone to speak to her. There were now in Mexico sixty-one Protestant churches, and 70,000 converts who had all recently left the Church of Rome, many of them in company of priests.

INDIA, CHINA, AND JAPAN.

The conference met again on Wednesday morning at half-past ten, Sir W. Muir in the chair. The Rev. M. A. SHERRING, of Benares, read a paper on "The growth and position of Christianity in India, both with regard to the increase of Christian Churches, and its influence on the general population." The Indian work, he said, represented, speaking broadly, two periods, that of collecting materials for the future, and that of applying them. There were long preparations before the gaining of any important results. Those most easy of access were the aboriginal tribes and the lower castes. The higher castes were the most difficult of approach. Five-sixths of the converts of the present day were from the former sources. Some of the statistical facts were very striking as showing the need of faith and perseverance. In Vizagapatam, the London Missionary Society had been at work for thirty years before there was a single con-

vert, now there were several flourishing Christian communities. In Cuddapah, the Society for the Propagation of the Gospel and the London Missionary Society had between them only 200 converts after thirty years' labour; there were now 11,000. Six missionaries settled in Chota-Nagpore, sent out by the saintly Gossner in 1846. In four years four were dead and two only remained. There were no results. In the fifth year there were eleven converts, now there were 25,000 professing Christianity.

Dr. MURRAY MITCHELL, formerly of Bombay, and also of Calcutta, read a paper on the following subject:—How far the various systems of education pursued in India promote the spread of true Christianity. As to Government education, there were the elementary schools, the middle class, and the colleges. The entire sum spent was about 730,000*l.*, or if the fees be deducted 624,000*l.*—really a mere fleabite. There was a very important distinction between elementary schools and colleges. In the former the teaching of the mere elements of knowledge—the three R's—did not interfere with the beliefs of the people; in the colleges the gulf between Hinduism and modern knowledge was seen at once. There the pupils were tossed suddenly from superstition to scepticism. They became more manly and independent, but less reverent to parents, and they often surrendered themselves, throwing off all belief, to sensualism and intemperance. The destructive were not counteracted by constructive influences. In appointing professors, Government had no regard except for intellectual powers. Some of them were avowed infidels. The Principals, for instance, of Bombay College, under well-known initials, made in the Press most bitter attacks on Christianity. The highest type of infidelity was at work in the colleges. Professor Monier Williams said that the faculty of faith had been wholly destroyed by the colleges. A distinguished physician, recently returned from Calcutta, said that gross Materialism and Socialism were springing up from them. He recommended that Government should withdraw gradually from the higher education, carrying out the despatch of 1854, leaving it to grants-in-aid to others, missionary and native, and take up largely the vernacular schools which were so much required.

The Rev. J. BARTON, of Cambridge, after a remark by Mr. Donald Matheson that they should demand a change of system from the Government, said that Government had created a monster which was beginning to recoil on itself. He hoped the conference would agree to some resolution. Dr. SCHREIBER, of the Rhenish Mission Society, spoke of missions for the Dutch-Indian settlements. He himself had been seven years in Sumatra. In all the Dutch settlements the progress of Mahomedanism had been astonishing. In Borneo, Celebes, Java, almost all had become Mahomedans. The chief reason seemed to be that Malay, the language spoken only by the Mahomedans, had been made the Government language. The Government officials had thus to be chosen from the Mahomedans, and the people followed. The Rev. Wm. PAYNE, of the London Missionary Society, called attention to an important resolution of the Government of India, on October 1 of last year, at Simla, which had been before the Calcutta Missionary Conference, by which the Lord's-day was abolished as a day of rest in India. It had been before a "dies non," a legal day of rest. Mr. SCHRENCK, the secretary of the Basle Mission, speaking on its mission work in India, said it was not a new work. There were sixty-three missionaries, European and native, and 6,017 communicants; and on the 1st of January last there were 1,374 candidates for baptism. The Rev. Dr. WATSON, of Dundee, objected very strongly to what had been said about Government education. Let missionaries be sent out fitted to meet the objections to infidelity fostered in the Hindoo mind by the opposition of modern science to their sacred books. Education laid the charge which would blow up the whole system. The Rev. JAMES JOHNSTONE said Government was destroying the religion of the natives by their system, which they ought not to do with the money of the natives. It was taking away their rags and leaving them nothing instead. He hoped it would return to the despatch of 1854. Mr. ANDERSON, from the Madras Presidency, spoke of the Basle Mission, the great blessings of which he had witnessed.

The Rev. Mr. HUGHES, of the Church Missionary Society at Peshawur, said that the great problem was what should be the attitude of a Christian Government towards missions and mission education. The Government of India never had been neutral, and could not be so. He could not regard the attitude of the Government as anti-Christian. It was not Government education alone, but the whole aspect of civilisation that was depriving the people of faith. Nor were the Government schools altogether destroying the faculty of faith. He named some most eminent Christian clergymen and men of high position who had got their education in Government colleges. Some of the profession were also truly Christian men. If the Government withdrew, the Missionary Societies, which had enough in hand, could not possibly take up the work.

The Rev. WILLIAM GRAY, of the Church Missionary Society, said that that society had the idea of establishing many more colleges for training up natives for this work. Dr. UNDERHILL suggested that the success of Sir Peter Grant's plan in Jamaica of grants-in-aid free to all if only they satisfied the requirements of the Government in the branches prescribed, whatever else they taught,

might furnish a solution of the Indian difficulty. Sir W. HILL urged that Government should devote itself to vernacular education in the villages. Dr. PLATTS, of the Gosner Mission, spoke of that Mission's work in Chota-Nagpore. There were in connection with it 30,000 communicants and catechumens. He referred to the great hindrances to missions from the lives of many of the English in India and from the opium trade. The Rev. Dr. MACGILL considered Dr. Underhill's suggestion as to the application of the Jamaica plan, which he knew had worked so well, as an excellent one.

HINDOOISM AND MAHOMEDANISM.

The Rev. E. E. JENKINS, one of the Secretaries of the Wesleyan Missions, considered "To what extent is the spread of Christianity assisted, or otherwise, by the truths or principles which underlie the system of Hindooism or Mahomedanism, and which are presumed to correspond with the truths and principles of the Gospel?" Mahomedanism was a political system, and not a system of thought and education like Hindooism. It rested on two great dicta—the unity of God and the call of Mahomed to be his prophet. Mahomedanism which had taken the sword would probably perish with the sword. Ceasing to be a political power it would suddenly collapse. Hindooism had the three great principles of a supreme ruling mind, the existence hereafter of the spirit, and propitiation. Never had its foundations been searched out as at the present day. It was slowly losing its hold of the mind of the people, and becoming a relic of the past. The people were wandering as sheep without a shepherd, and the fields were becoming thus white to harvest.

CHINA.

Dr. LEGGE, Professor at Oxford of Chinese, considered "What impression the Gospel had made on the people of China, and what are the prospects of its success in relation to the opposing forms of unbelief existing there?" Morrison, who went in 1807, was the missionary pioneer. Medhurst and Milne followed. In 1839 he himself had gone out. It was then not possible to preach the Gospel. In 1842, by the Treaty of Nankin Hong Kong was handed over to England. Then the missionaries of the London Missionary Society and the American missionaries went there to see what could be done. There were then not more than six converts in all China. From the statistics read at the Shanghai Missionary Conference last year it appeared that there were now 238 missionaries at work, 73 single ladies, and 172 missionaries' wives. There were 91 stations, 511 institutions, and 312 Chinese congregations organised. There were more than 13,000 communicants. Eighteen of the churches were self-supporting, and 243 partly so. There were 73 ordained native pastors, 30 boarding-schools for boys, and 38 for girls; 177 day-schools, and 20 theological colleges; 16 missionary hospitals, with 3,730 in-patients and 87,505 out-patients, and 24 missionary dispensaries. Last year 1,800*l.* had been contributed for all purposes. The little flock of China had, since 1842, multiplied two thousand fold. There were probably 50,000 professing Christians. There were 13,000 communicants. Many had borne witness to their sincerity by prolonged sufferings, and even death. There had been the utmost harmony among the different societies, the number of which was a good and not an evil, producing healthy rivalry. He referred to the Roman Catholics, whose converts were said to be 500,000; but it had taken three centuries to bring up the number to this. At the rate of increase of the Protestant missions for the last thirty years, there would be in thirty years more 26,000,000 communicants and 100,000,000 adherents.

Mr. WEITBRECHT's paper on "Zenana Missions," which had been forwarded from India, was read by Sir William Hill. A hundred millions of women in India were kept in ignorance. In Bengal the seclusion of the rich and high-born was complete. Those who became widows were clothed miserably, fed badly, made drudges of, and treated with contempt. The Indian ladies and children were utterly neglected in illness and often left, even if affluent, to die in the most miserable circumstances. A female medical mission was an urgent necessity. As to the general zenana work, it was earnestly pleaded that many ladies in England might devote themselves to it, who had no urgent duties at home.

The Rev. Dr. WELLS represented the Reformed Church of the United States, which was a small Church, but had missions in India, China, and Japan. They depended on the preaching of the Gospel as the best means of evangelisation. They had twenty organised Churches and a presbytery in Arcot. Mr. EUGENE STOCK, of the Church Missionary Society, gave a sketch of the Mission in the Fuh-kiang province in China. At first for years the work had been without apparent result. Now there were 3,000 converts, 5 ordained missionaries, and 70 or 80 native catechists. The work had been done almost entirely by native agency. The Rev. Mr. WHITMER spoke of the Chinese in Australia, and suggested that there was a good field of labour among them for missionaries unfettered by their state of health to return to China. A Missionary of the Church of Scotland Mission in India defended the Government Education system, from which, he said, the Zenana Mission had sprung. He considered that missionaries should educate the masses, and lay such a good foundation of religious knowledge as would prepare them for the risks of higher education.

On Thursday morning the Rev. Dr. Thompson (American) presided.

The Rev. E. C. B. REED, of the British and Foreign Bible Society, spoke on the work of that society. Missionaries were the heroes of Bible work. It was through them that such numerous translations had been made under the auspices of the society. At the beginning of the century the Bible was translated in fifty different languages. Since 1804 the entire Bible had been translated into fifty-five other languages, the New Testament into eighty-four more, and portions into eighty-six languages. The new translations now going on in England and the United States would be an important help for future translations into new languages. As the result of the work of the different Bible Societies—the British and Foreign, American, Scottish (originated in 1862), and Society for the Promotion of Christian Knowledge—150 millions of copies of the whole or part of the Bible had been circulated in seventy-five years.

The Rev. Dr. HARRIS, of the Reformed Presbyterian Church in the United States, gave a sketch of the mission work in Japan. Since 1872, when the obstacles were removed, there had been regular preaching of the Gospel. There were now twenty to thirty churches, and 1,200 communicants, as the result of six years' labours, and the whole country was open, and the work most encouraging.

Mr. R. A. MACFIE referred to the danger of the new translation of the Bible becoming a monopoly, and Lord POLESWORTH proposed that a paper be drawn up containing the main facts brought out in the Conference for general popular circulation. He proposed a resolution to that effect, but this was thought incompetent, and it was ultimately agreed to as a suggestion to the Committee of Publication.

Mr. HUDSON TAYLOR gave a series of statistics bearing on the present state of missionary effort in each of the great provinces of China, and the Rev. Mr. MACARTHY, of the China Inland Mission, referred to the entire openness of the country now in all parts for missionary effort. The murder of Captain Margery had led to the treaty, by which the right of travel had been given to foreigners. This treaty had been published everywhere. All parts of China had since been traversed. He himself had never, during a journey of 3,000 miles, to present a passport or get aid from an official. In every town, even the town where Margery was murdered, he had preached to great numbers of people. There was a wide and open door, and itinerating was most useful in preparing the way and removing the prejudices of the people. The Rev. F. S. TURNER, formerly missionary in China, urged the training of those going there as missionaries in Christian evidences, that they might be ready to meet sceptical opposition. Mr. W. SLOANE, of the National Bible Society of Scotland, gave a sketch of the work of that society, which largely employs colporteurs. They had six of them in China who were travelling far and wide. No hindrance or interference was attempted, and they hoped soon to have a large band of native colporteurs. Dr. UNDERHILL gave a sketch of the work of the Bible Translation Society, which employed much colportage in India. The Rev. GEORGE SMITH, of the English Presbyterian Mission, said that the work in China had been successful, chiefly by preaching. He referred to the importance of work among the women of China, who were easily accessible, and many of whom had been a great strength to the missions. He hoped that many Christian ladies would devote themselves to this work.

POLYNESIA.

The Rev. S. J. WHITMER, missionary of the London Missionary Society in the Pacific, stated that Malayan Polynesia was almost entirely Christianised. There were in all Polynesia about 68,000 communicants, and about 346,000 nominally Christians. The Malays were apathetic by nature, and there was an absence of strong religious emotion; but public morality was good; the Sabbath was strictly observed; family worship was almost universal. The Scriptures were read by all. Many of the congregations were largely self-supporting. Those of the London Missionary Society built their own chapels and supported their native pastors. The European missionaries alone were supported from home. The ministry was popular among the natives. There were enough to supply themselves and send to other islands. They had rather to repress than encourage candidates. Many of them were good preachers. They had also themselves evangelised many heathens and islanders. It would be a great benefit to the London Missionary Society and other missions if they had a high-class college, to which to send students, in one of the Australian colonies where they might mingle with Christian people of high cultivation. Commerce was advancing. Christianity, when it reached in time, was proving the physical salvation of the people.

The Rev. GEORGE BLENCOE read a paper on the influence of colonisation on native races. He drew his illustrations from South Africa, where he had been a missionary. His argument went to show that though there were exceptional cases, as when the colonists were men of low character, the general tendency of mixing with average colonists was greatly to elevate the natives. He showed this by a comparison of the Natal natives mixing with European and the Zulus whom the missionaries find it most difficult to influence.

Admiral BREVIST gave an account of the work of the Rev. William Duncan, of the Church Missionary Society, in the sterile regions of far North America, near the Pacific.

NEW GUINEA.

A Polynesian missionary settled on the coast of

New Guinea, stated that that island was three times the size of Great Britain. It had an immense number of races. Twenty-five different languages were spoken within 300 miles. The old ages of the lake villages and stone implements were still flourishing there. They used nothing but stone implements for cutting wood, &c. They were morally degraded, but not so much so as were formerly some of the Polynesian races now Christianised. The taking of human life was counted nothing—like killing a dog. They had no knowledge of God or worship, prayer or sacrifice. Their only religion was fear of evil spirits, but they had no idea of propitiating them. The Gospel was the power of God to salvation, the only power to raise such a people. There was no fulcrum on which to work any lever without it. They could not yet preach to them, but sought to win their confidence by acts of Christian love and kindness. Soon they hoped to add oral teaching.

MADAGASCAR.

Mr. CLARK, from Madagascar, of the Society of Friends, said that a treaty between England and Madagascar in 1865 had prohibited all landing of slaves from Africa. Last year all slaves had been proclaimed free. Still, slavery had not altogether disappeared, but was gradually doing so. The Bible had been a witness to itself in Madagascar. At a review of troops lately, the Prime Minister had spoken of the Bible as the true cannon—the real defence of the country. The London Missionary Society had an excellent college for training native agents. He himself, as representing his own body, had taught evangelists for five or six years.

One of the missionaries of the London Missionary Society, from Madagascar, spoke of the history of the work. The Jesuits had had a mission there in the seventeenth century, but no results were left. The Protestant mission had sixteen years of planting time—1823 to 1837, twenty-five years of persecution, 1837 to 1862, and since then the harvest. In the first period the Scriptures were translated and education was promoted and the Gospel preached,—with what results was proved. The evidences of national elevation were now abundant in the clothing of the people, in marriage customs, and in commerce. There was not a European house of business in 1863, now there were many. Polygamy was extinct, and divorce greatly diminished. Cruel laws had been abolished. Death punishment for trivial offences, with the selling of wives and children of criminals as slaves, had ceased. The law by which deserters were burned had been abolished. The practices of war had been immensely ameliorated. Lately the Prime Minister commanded a military expedition to show no violence if the people (rebels) would submit. They did so, and the expedition had become rather a missionary than a military one. Such were the undoubted results of the triumph of the Gospel.

FINAL MEETING AT EXETER HALL.

On Friday evening there was a public meeting in connection with the conference at Exeter Hall, under the presidency of the Earl of Shaftesbury. Amongst those present were the Rev. Dr. Clark, secretary of the American Board of Missions; Dr. Murdock; Rev. Dr. Stewart, South Africa; Rev. Dr. M. Punshon, general secretary of the Wesleyan Foreign Missionary Society; Rev. R. C. Billing, rector of Spitalfields, and others. The chairman, who was suffering from a severe cold, very briefly opened the proceedings. He said he was physically incapable of addressing the meeting at any length, and must confine himself to avowing the deep interest he had taken in the last few days' discussion on missionary topics at Mildmay Hall. The Rev. R. C. Billing, in welcoming the representatives of foreign missions then present, congratulated all present on the concord and unanimity which had pervaded the conference. After regretting the smallness of the attendance, which he said could scarcely be called representative, he exhorted his hearers to missionary zeal, the necessity for which was proved by the tables of the earth's population recently collected by Mr. Keith Johnson. The total population amounted to 1,424,046,600, and out of that aggregate the non-Christians were 1,033,505,000, leaving the total of Christians 390,541,600. Of these latter 77,958,000 were of the Greek Church, and 190,315,000 Roman Catholics. The remainder were Protestants, and amounted to 115,218,000. Those figures showed that the missions had done well, but he thought they ought to have done better. Mission work had during the last twenty years been very active, 1858 having been a great year, especially in India after the Mutiny. In China, at Tientsin, and in Japan, missions had been established in the same year. In Africa, and even in Afghanistan, missions had also been established, and numerous converts had been made. In conclusion, he stated that no resolutions would be proposed. Dr. MORLEY PUNSHON testified to the good work the missionaries had everywhere done. Dr. MURDOCK bore witness to the success of American missions, and one or two other speakers having addressed the meeting, the proceedings terminated with a cordial vote of thanks to the chairman.

* * We are, to a large extent, indebted for the above summary to a fuller report which has appeared in the *Record*.

It is rumoured that M. Gustave Doré will shortly visit America, and inspect some of its wonders—such as the Mammoth Cave of Kentucky, the Rocky Mountains, the Yosemite Valley, and Niagara.

THE SOCIAL SCIENCE CONGRESS.

Lord Norton delivered the opening address at the Congress of the Social Science Association, which commenced at Cheltenham on Wednesday night, and in this he reviewed the progress which had been made in the five principal departments of the society's work. As to the subject of repression of crime, he expressed his agreement with the Home Secretary's opinion that we have far too many in prison. As to reformatories, he mentioned that several of his boys were now land and sheep owners in the colonies. The subject of education had become somewhat confused in England, as we had no system, but a jumble of primary and secondary education in primary schools. The present depression of trade he regarded as temporary, and he would rely for improvement more on British spirit than on any new-fangled Minister. He concluded with a few words on art, which is the subject for a new department of the society's operations. On Wednesday, Professor Bonamy Price delivered an address upon political economy. Papers were read in the several sections upon free primary schools, the best means of preventing the spread of infectious diseases, the water supply for rural districts—which recommended the utilisation of rain water—and how to improve our street architecture.

On Friday the Hon. G. Brodrick delivered an address on "Education." The hon. gentleman advocated the appointment of a minister of instruction, and pointed out that most of the reforms in national education during the last thirty years had been originated by public opinion rather than by schoolmasters. Papers were read by Sir R. Torrens, on "The simplification of the evidence of title"; by Professor Ward, on "The expediency of increasing the number of Universities in England"; by Miss Sherreff, on "The Kindergarten System"; by Mr. Chadwick, M.P., on "The causes of the depressed condition of industrial enterprise"; by Mr. Hullab, on "Music"; and by Mr. Godwin and Professor Armstrong, on "Dramatic Reform, and the desirability of obtaining a theatre not wholly controlled by prevailing popular taste." An interesting letter was read from Mr. Henry Irving, the eminent tragedian, in favour of the establishment of a national theatre.

On Monday the congress listened to an address from Mr. Miller, Q.C., one of the railway commissioners, who is president of the jurisprudence department. He was of opinion that the time had not yet come for a successful attempt at a general codification of the law, but he believed that in future there should be a standing Parliamentary committee, responsible for the language of all Acts of Parliament, and that the legislation for the three kingdoms should be identical. He objected to the law which sanctions private lunatic asylums, and was in favour of the continuance of the Railway Commission, with, however, more complete control. In the health section, Lord Norton read a paper on the utilisation of town sewage. All the other sections met, and in the evening Lord Norton presided at a general meeting of the members of the congress.

Epitome of News.

On Monday the Queen and Princess Beatrice drove out by Lochnagar Distillery, on Deeside. The weather was very stormy.

Principal Tulloch preached before the Queen in Balmoral Castle Church on Sunday.

During the absence of the Queen in Scotland several of the principal state rooms at Windsor Castle are being renovated, in anticipation of the approaching marriage of the Duke of Connaught, which will take place, according to the most recent arrangements, about the middle of February. It is expected that the alterations and renovating will be finished prior to the return of Her Majesty and Princess Beatrice from Balmoral about the 21st of November.

There was a Cabinet Council on Friday, which lasted about three hours. No fewer than four members were absent. Colonel Stanley and Mr. Smith are on their way to Cyprus. Lord John Manners is ill with the gout, and Sir M. Hicks-Beach is in attendance on the Queen in the Highlands. At the close of the Council the several Ministers returned to their country seats. Another Council will be held this afternoon.

The arrangement by which the Duke of Edinburgh is to cross the Atlantic in an ironclad, to accompany the Marquis of Lorne and the Princess Louise, has been abandoned, the Black Prince being too slow for such a purpose.

Mr. Cross received the honorary degree of Doctor of Laws from the University of Cambridge on Wednesday. The Public Orator, in a Latin speech, gave an outline of the right hon. gentleman's public career. The undergraduates were very noisy, and during the proceedings lowered from the gallery a flag bearing an inscription referring to Mr. Cross's position in the Trinity College Boat Club when he was a student. The Home Secretary took the flag, folded it, and put it in his pocket amid uproarious cheering. After the congregation Mr. Cross was the guest of the society of Trinity College, and dined in the College Hall.

Mr. Gladstone, who has been visiting the Duke of Bedford at Woburn Abbey, arrived in Cambridge on Saturday night, on a visit to Mr. Sidgwick, of Trinity College, at Hillside. His daughter is a student at Newnham Hall.

The *Scotsman* says that Lord Northbrook intends to make a speech on the Afghan question in a week

or two. His lordship fully shares the views of Lord Lawrence.

While nearly eight hundred lives were lost on our coasts last year, not far short of five thousand persons were brought safely ashore from wrecks in the lifeboats of the National Lifeboat Institution.

The Duke of Sutherland has presented each of the tradesmen on his Trentham estate, some 120 in number, with a milch cow and sufficient pasture land for feeding. This is in addition to the gardens and pasture land they already possess.

In a book which he has just published, entitled, "The Landed Interest and the Supply of Food," Mr. J. Caird, the eminent agricultural authority, utters the following prediction:—"Writing with the responsibility of a practical experience of forty years, I venture to say with confidence that the good understanding which has hitherto, as a rule, protected the English farmer under a yearly tenancy, will not for many years longer be able to withstand the inevitable spread and pressure of competition."

The inquest on the thirty-seven persons killed in the crush at the Colosseum, Liverpool, on the 11th inst., was resumed on Friday and concluded. The jury agreed with the borough engineer that the means of exit as at present arranged were insufficient; also that the principal cause of the numerous deaths arose from the barricade at the bottom of the gallery stairs being fixed and the exit door fastened. They recommended that the services of a policeman should be granted if required by the proprietors of such places, which should be all under the control of the local authorities.

At Friday's meeting of the Metropolitan Board of Works, the Parliamentary Committee were instructed to issue the necessary notices for the introduction of a Bill into Parliament authorising the construction of a new bridge over the Thames, near the Tower.

The whaler Arctic arrived at Dundee the other morning from Davis's Straits. Captain Adams states that he never in all his experience saw the ice so thickly packed. He was unable to reach Melville Bay, the most productive of the fishing grounds. Several times he was so completely beset by ice that it was only by sawing and blasting that he was able to extricate his ship. This year's season has been a very unproductive one, the few whales which were seen being extremely wild and difficult to approach.

The London Corporation meet to-morrow for the election of a City Remembrancer. There are seventeen candidates for the office, and the contest is expected to be close.

A contemporary says there is some reason to fear that thieves and vagrants, especially in the suburbs of London, occasionally don the attire of "Little Sisters," and pursue their nefarious occupations in the garb of extreme innocence.

Professor Erasmus Wilson, F.R.S., has handed to Mr. John Dixon, C.E., a cheque for 10,000*l.*, in redemption of his munificent pledge to pay him that sum on the erection of Cleopatra's Needle on the banks of the Thames.

Saturday, the 16th of November, is the day proposed for Mr. Gladstone addressing his constituents. It is intended to invite the right hon. gentleman to luncheon at the Ship, Greenwich, and afterwards proceed by special train to Woolwich, where Mr. Gladstone will address the electors in the Rink, near Woolwich Common, the largest building in the borough.

William O. Stafford, the bank clerk who absconded from the branch Bank of England, in Liverpool, with 15,000*l.* in notes, was further examined on Friday before the Lord Mayor, at the Mansion House. When formally charged, the accused said, "I am certainly guilty, and reserve my defence." He was committed for trial to the Central Criminal Court.

In the Pontypridd railway accident the coroner's jury, after expressing a good deal of sympathy with Roberts, the signalman, and a hope that he will be reinstated in the service of the Taff Vale Company, returned a verdict of manslaughter against him, but he is admitted to bail.

There were high tides in the Thames on Saturday and Sunday. Precautions had been taken in anticipation of an overflow, and no great damage was done. On Sunday at high tide the water stood nine inches above Trinity high-water mark, and made several inroads on the Surrey side between Waterloo and Southwark bridges.

At the Board of Trade inquiry on Monday into the loss of the Princess Alice on the Thames, Mr. Scott Russell, the builder of the Great Eastern, and Mr. C. J. Mare, shipbuilder, were examined. They agreed in stating that the Princess Alice was perfectly safe for the purpose to which she was put. Counsel then addressed the court on behalf of several persons interested in the inquiry. The court then, without expressing an opinion as to who was to blame for the collision, decided that the charges made by the Board of Trade against Captain Harrison, and others had not been borne out by the evidence. Mr. Balguy said that as the inquiry was not concluded he would not call on the Board of Trade to make their reply to the addresses of counsel until the assessors had paid a visit to the wreck.

There are between 200 and 300 orphans whose claims have been examined by the Mansion House Committee for the relief of the sufferers by the loss of the Princess Alice. The sub-committee have gone into each case very carefully, and have provisionally allotted the children to the various institutions where there are vacancies. The balance of the fund is about 18,000*l.*, which, it is feared, will

barely suffice to meet the committee's intention, as to the provision for the orphans, whose number is in excess of all calculations hitherto.

The depressed state of trade was the principal subject before the quarterly meeting of the Manchester Chamber of Commerce on Friday. In his opening address the president (Mr. Benjamin Armitage) expressed the profound sympathy of the Chamber with the sufferers by the failure of the City of Glasgow Bank. Mr. T. B. Waters, in a speech of great length, laboured to show that the policy of the Government had had a prejudicial effect on trade. He moved a resolution asking the directors to hold "an exhaustive inquiry as to the causes of the present deplorable state of trade, and how far Governmental action is responsible for the same." The resolution was seconded by Mr. Walmsley. Mr. Alderman Bennett, Mr. Malcolm Ross, and Mr. George Lord spoke in opposition to the views expressed by Mr. Waters. Mr. Slagg opposed the resolution, on the ground that the inquiry was not one which could be satisfactorily made by the directors. Ultimately Mr. Bennett moved to strike out the last clause of the resolution, consisting of the words "and how far Governmental action is responsible for the same," the amendment was seconded by Mr. Slagg, but on being put to the meeting it was rejected. Mr. Water's resolution was carried by a majority of one.

The directors, managing director, and secretary of the City of Glasgow Bank, at present in custody on a charge of fraud in connection with the failure of that bank, were yesterday brought before the Procurator-Fiscal, and privately examined upon a further charge of having stolen certain bills which had been delivered to the bank for collection. The prisoners were again remanded, bail being refused in every case.

Snow fell in considerable quantities in several parts of North Staffordshire late last night, accompanied by a severe frost and intense cold. In the early part of the morning there was a violent storm, with very heavy rain, and almost a hurricane. A quantity of low land is under water. Snow is also reported from Scotland.

It is positively denied that the assent of the King of Denmark to the marriage of the Princess Thyra to Duke Ernest of Cumberland was given on the condition that the latter abdicated his right to the Crown of Hanover. According to another statement the duke was only successful on his second proposal.

Marshal MacMahon on Saturday gave a grand dinner at the Elysee, the guests including the Prince and Princess of Wales, the Crown Prince and Crown Princess of Denmark, the Crown Prince of Sweden, the Count of Flanders, Lord Lyons, Earl Granville, the Duke and Duchess of Norfolk, the Earl and Countess of Dudley, and M. and Mme. Waddington. Yesterday afternoon the Prince and Princess of Wales and the Crown Prince and Princess of Denmark went up in the captive balloon.

Mr. W. H. Smith and Colonel Stanley, the First Lord of the Admiralty and the Secretary for War, arrived at Naples on Saturday, and immediately proceeded on their journey to Cyprus.

The German Emperor's physicians have (the Berlin correspondent of the *Morning Post* says) recommended His Majesty to spend the winter in Italy, but the Emperor appears determined to return to Berlin and to resume the government in its full scope. The same correspondent states that Herr von Hofmann, the President of the Imperial Chancellery, is reported to have tendered his resignation, and is said to be inclined to insist upon retiring.

A telegram from Rome says it is thought probable that the negotiations between Germany and the Vatican will be discontinued in consequence of the difficulties experienced in effecting a compromise acceptable both to the Vatican and to German Catholic opinion.

The Russian Agency gives an emphatic contradiction to reports that M. Greig, the Russian Minister of Finance, contemplated negotiating a new Russian loan abroad on the basis of a tobacco monopoly.

The Indian correspondent of the *Times* states that news from Mandalay continues satisfactory. The attitude of the new King and his Ministers towards the British Government is infinitely more conciliatory than in the last reign.

The Belgian Minister of Justice has demanded certified returns of all acts and donations and legacies to the Roman Catholic churches of Belgium. It is supposed that these returns will serve as basis for legislative measures to prevent the immense accumulation of property in the name of the churches, which are obtained mostly by clerical pressure on dying persons.

The Australian cricketers have won a match at San Francisco against the twenty-two of California by an innings and 131 runs. The Australians scored 302 in their first innings, while the twenty-two only obtained 62 in their first and 105 in their second innings.

A loan of eight and a half millions has been contracted by Mr. Rivers Wilson to discharge the Egyptian floating debt.

A movement among the Deputies now in Rome is proceeding, which, it is anticipated, will result in assuring a Parliamentary majority to the Cairol Government.

The storm in Philadelphia on Wednesday unroofed or otherwise damaged thirty-one churches, thirty-five factories, twenty-seven schools, five hotels, fifty other public buildings, 384 dwelling-

houses, and several stores. Eight vessels were sunk. The total loss is estimated at 2,000,000 dollars.

Since the outbreak of yellow fever in the Southern States of America it is estimated that 30,000 persons have been attacked by the epidemic, fatally in about 12,000 cases. On Saturday last there were twenty-one deaths from this cause in New Orleans, and eight at Memphis.

The funeral of Monsignor Dupanloup at Orleans was on Wednesday conducted with extraordinary pomp, and partook of the nature of a demonstration. The route of the procession was lined with a bare-headed multitude, giving every token in dress and demeanour of grief and respect. Military honours were rendered by one of the regiments of the line. The scene in the cathedral is described as one of the most gorgeous and dignified that could well be conceived. Upwards of forty bishops were present, arrayed in splendid vestments.

Miscellaneous.

The *Examiner*, which was purchased a short time ago by the Earl of Rosebery, is again changing hands.

About 5,000 inventions are laid every year before the Commissioners at the Patent Office, and nearly 2,000 on an average are found to be valueless.

It having been erroneously stated by some of our contemporaries that Messrs. J. and P. Coats, sewing cotton manufacturers, of Paisley, had only received a bronze medal at the Paris Exhibition, we are asked to state that they obtained a gold medal, the highest award in their class.

DR. WILLIAMS'S SCHOLARSHIPS.—At the recent meeting of Dr. Daniel Williams's trustees, Francis H. Stead, of Airedale College, son of the Rev. W. Stead, of Hendon-on-Tyne; Charles E. Darwent, son of the Rev. W. Darwent, of Haverhill, Essex; and George Samuel, son of the Rev. George Samuel, of Swallow, Gateshead, were elected out of eight competitors, bursars of 40*l.* per annum each for three years, on the Williams's Foundation in the University of Glasgow. At the same time H. W. Holder, B.A., of Cambridge, and John Davies, B.A., of New College, were elected to Divinity Scholarships of 50*l.*, each tenable for two years; and Mr. Horace E. Hall, M.A., of Chesham College, was reinstated for one year in the scholarship he had resigned in 1876.

SHERE ALI AND THE ENGLISH MISSIONARIES.—From a statement made on Friday at a mission conference at Mildmay-park Conference Hall, it appears that English missionaries carry on an active propaganda in Afghanistan; and, strange to say, the "morose barbarian," as it is the fashion to call Shere Ali, has no objection to the invasion of the Church Missionary Society, and looks upon it with a kindly and encouraging eye. In 1869 the Ameer actually presided at a mission-house, and missionaries have always held more or less friendly relations with one or other member of the reigning family. The Rev. T. P. Hughes, of Peshawur, who laid these statements before the conference on Friday, confessed that the Afghans were a stubborn race, and yielded few converts. Neither the Bible nor the "Pilgrim's Progress," both of which had been translated into the Afghan language, seemed able to induce many of them to accept the dogmas of Christianity. But the natives have always been respectful and kind to the missionaries, and, so far from Mr. Hughes entertaining any doubt as to the continuance of such feelings, he proposes to return to the scene of his labours in January. For years, during which Mr. Hughes and his fellow-labourers were treated by Afghans of all ranks with respect and consideration, the Ameer has turned the cold side of his nature to the Indian Government, and has now told it plainly that he wishes to have nothing to do with it. Is it not possible that the cause of this coolness lies on the Peshawur side of the mountains? Had the Ameer been approached by political officials with something of that unassuming kindness exhibited by the missionaries, he might have been as frank and friendly as he is now the reverse.—*Echo*.

MR. MORLEY AND THE NONCONFORMIST CHURCHES OF BRISTOL.—It will be remembered that a few days ago, at a meeting of the committee of the Bristol Nonconformist Association, held at the Athenæum, a resolution was passed expressive of the gratitude of the members of the different churches represented to Mr. Samuel Morley for his persistent advocacy of the rights and interests of Nonconformists in the House of Commons, and expressive of a hope that he will reconsider the matter of his contemplated retirement from Parliamentary life. On Tuesday the views of the committee were brought under the honourable member's immediate notice by a numerous and influential deputation of ministers and members of Dissenting churches, who waited upon him by appointment at Mr. Mark Whitwill's, Redland House. The deputation was introduced by Mr. Christopher Godwin, and amongst those who attended were the Rev. Urijah R. Thomas, Rev. Arnold Thomas, Rev. J. Onley, Rev. L. H. Byrnes, Rev. T. B. Knight, Rev. W. J. Mayers, Rev. J. Penny, Messrs. George Leonard, Samuel Wills, W. Pethick, Mark Whitwill, M. Dunlop, W. R. Barker, Herbert Thomas, H. Kingdon, W. Sparke Evans, Samuel Derham, Dr. Davis, &c. The Rev. U. R. Thomas read to Mr. Morley the resolution which the committee had passed, and he and other members of the deputation expressed the reasons which induced them to hope that he

would abandon any intention of withdrawing from the representation of Bristol. They referred to the eminent services he had hitherto been enabled to render to the cause of religious freedom and educational and social progress, and stated reasons which led them to believe that his presence in the next Parliament would prove of real value to those important objects. Mr. Morley, in replying, expressed his sense of the kindness he had experienced throughout the whole period of his official connection with Bristol, and he confessed that he was much moved by the friendly remarks which had been addressed to him during his present visit to the city. He had been of opinion, he said, that there was work outside the walls of Parliament to which he might usefully apply himself, and he referred particularly to the disputes between capital and labour, expressing a belief that he possessed equally the confidence of employers and employed. After what had passed, however, he could not refuse to promise them that he would reconsider the matter and weigh well the arguments which had been addressed to him. The result of the interview can, of course, only be known in the future, but we believe we are correct in saying that the deputants were hopefully impressed.—*Bristol Mercury*.

Cleanings.

A Hindostanee work on music says that "music is the painfully acquired art of speaking very loud in a shrill voice."

It is said that O'Leary, the American pedestrian, developed his walking powers in Chicago by trying to collect debts in that city.

At a catechetical examination in Scotland, a little girl was asked: "Why did the Israelites make a golden calf?" She answered: "They hadna as muckle siller as wad made a coo."

Mr. Speller, the other day, when in Boston, saw the inscription, "United we Conquer." He was so struck with the want of orthography, that he altered it with some chalk which he carried about with him for art purposes to "United we Concur."

This is a story of what happened not long since in the Pine Tree State. A new Baptist convert wished very much to be baptized by one minister and to join the church of another. She went to the first, and asked him if it could be done. "Yes," he replied, "I could do it, but I don't take in washing."

CHINESE EXAMINATIONS.—The extraordinary persistency with which unsuccessful candidates present themselves year after year at the Chinese competitive examination is curiously illustrated by certain edicts in the *Peking Gazette* of last year, in which honorary degrees are conferred on forty-two candidates who were finally plucked at the age of ninety and upwards, and on one hundred and thirty-six who gave up the struggle when between eighty and ninety.

SIR S. NORTHCOTE'S JOKE.—The public are beginning to call out about the heavy expenditure of the present Government, and it appears that the Chancellor of the Exchequer likes the prospect less than any of his colleagues. Not long since, as he was standing at the window of his house, he said to a friend, "There is not a glimmer of hope anywhere" then he broke off and said, "Yes there is, though; there goes a drunken man!"

THE YOUNG IDEA.—"Father," said a ten-year-old, who goes to a London Board School, "help me to do my home lesson to-night." "All right, my son; what is it?" "Why, I have to write down all that is included in the thorax." The father thinks that the School Board is aiming a bit too high. What would he say if he lived in Massachusetts, where a woman happening to ask her son what fish he had caught, he replied:—"I captured an *anguilla bostoniensis* mother; a fine specimen of the *malacopterygious* fish."

ALARMING.—It is currently reported that, in the present rage for "things ecclesiastical," laymen of extremely Ritualistic opinions are about to adopt coats of a clerical cut. One of them has already been seen, and is much talked about. It was most ample in the skirts, peculiar about the collar, and single-breasted. This appears rather a singular way of showing sympathy; and I cannot believe men will ever consent to making such guys of themselves. I only act, however, as the chronicler of gentlemen's fashions occasionally, and as they change very little the least alteration is remarkable.—*Mayfair*.

WANT OF CONFIDENCE.—Little Sadie was very fond of her minister, and paid great attention to his preaching. One morning his subject was "Elijah's faith," and how the rain came in answer to his prayer. There had been a great drought in that region, and the pastor exhorted his congregation to pray for rain. When starting to the afternoon service she was observed taking her little umbrella. Her father said, "Sadie, what are you taking your umbrella for?" She quietly said, "Because Mr. T— said we must pray for rain." The father smiled at the child's simplicity (as the sun was shining brightly), but allowed her to have her way. During the service a brisk shower surprised the audience, and no one had an umbrella except little Sadie—not even the pastor!

TAKEN AT HIS WORD.—The High Sheriff of Gloucestershire, in opening a bazaar in aid of a church, at Bristol, on Thursday, commended such undertakings, on the ground that they enabled those who, in the words of the Claimant, had brains but wanted money, to sell their cleverly-made productions to those who had money but no brains or

time at their disposal to make anything half so cleverly. He, therefore, counselled the ladies to be active and energetic in pressing their goods upon the visitors. He had hardly done speaking when a lady stall-keeper rushed up with a miniature doll, and pressed him to make the first purchase for only half a guinea. The sheriff mildly protested against practice following in such headlong hurry after precept, but the lady persisted, and the sheriff submissively took the doll, amidst great laughter, and paid his half-guinea.

SPEAKING GERMAN.—Tom Hood tells the following whimsical anecdote in one of his books:—"An English lady resident at Coblenz, one day wishing to order of her German servant (who did not understand English) a boiled fowl for dinner, Grettel was summoned, and that experiment began. It was one of the lady's fancies, that the less her words resembled her native tongue, the more they must be like German. So her first attempt was to tell the maid she wanted a cheeking, or keeking. The maid opened her eyes and mouth, and shook her head. 'It's to cook,' said the mistress, 'to cook, to put in an iron thing, in a pit—pat—pot.' 'Ish understand risht,' said the maid, in her Coblenz patois. 'It's a thing to eat,' said her mistress, 'for dinner—for deener—with sauce, soace—sowose.' No answer. 'What on earth am I to do?' exclaimed the lady, in despair, but still made another attempt. 'It's a little creature—a bird—a bard—a beard—a hen—a hone—a fowl—a fool; it's all covered with feathers—fathers—feeders!' 'Ha, ha,' cried the delighted German, at last getting hold of a catchword, 'Ja, ja! fedders—ja woh!' and away went Grettel, and in half-an-hour returned triumphantly with a bundle of stationer's quills."

A FRIEND IN NEED.—An Irish priest was standing at the corner of a square about the hour of dinner, when one of his countrymen, observing the worthy father in perplexity, thus addressed him:—"Oh, Father O'Leary, how is your rivrence?" "Mightily put out, Pat," was the reply. "Put out! Who'd put out your rivrence?" "Ah, you don't understand! This is just it—I am invited to dine at one of the houses in this square, and I have forgotten the name, and I never looked at the number, and now it's seven o'clock." "Oh, is that all?" was the cry; "just now be aisy, your rivrence; I'll settle that for you." So saying, away flew the good-natured Irishman round the square, glancing at the kitchens, and when he discovered a fire that denoted hospitality he thundered at the door and inquired, "Is Father O'Leary here?" As might be expected, again and again he was repulsed. At length an angry footman exclaimed, "No; bother on Father O'Leary—he is not here; but he has to dine here to-day, and the cook is in a rage, and says the dinner will be spoilt. All is waiting for Father O'Leary." Paddy leaping, from the door as if the steps had been on fire, rushed up to the astonished priest, and cried, "All right, your rivrence; you dine at 43—and a mighty good dinner you'll get." "Oh, Pat," said the grateful pastor, "the blessings of a hungry man be upon you!" "Long life and happiness to your rivrence! I have got your malady—I only wish I had your cure," returned Pat.

Births, Marriages, and Deaths.

MARRIAGES.

- WILSON-KNIGHT.**—Oct. 19, at the Congregational Church, Bexley Heath, by the Rev. J. Geddes, Fredk. Wm. Wilson, of the Stock Exchange, eldest son of the late Thos. F. Wilson, of Bexley Heath, to Mary Louise, fourth daughter of Joseph Jordan Knight, of Mera Lodge, Bexley Heath.
- BURTON-HOYLE.**—Oct. 17, at St. Paul's Congregational Chapel, Newcastle-on-Tyne, by the Rev. John Curwen, uncle of the bride, assisted by the Rev. A. J. Griffith, Charles W. Burton, of Paris, to Alice Edith, eldest daughter of W. J. Hoyle, Esq., of Bentinck Villas, Newcastle-on-Tyne.
- MALIM-SHORROCK.**—Oct. 22, at Park Chapel, Camden Town, by the Rev. J. C. Harrison, George W. Malim, surgeon, Rochdale, to Mary Constance, daughter of Eccles Shorrocks, Darwen.
- FYSON-WADSWORTH.**—Oct. 24, at Lee Chapel, Lewisham, by the Rev. R. H. Marten, B.A., Walter Fyson, Woodhurst, Hunts, to Mary Ann, third daughter of John Wadsworth, Esq., Manor House, St. Ives, Hunts.
- STANNARD-PURKISS.**—Oct. 24, at the Congregational Church, Dedham, by the Rev. H. G. Nicholls, Hugh Stannard, of Colchester, to Caroline, youngest daughter of the late James Purkiss, formerly of Donyland Hall, near Colchester.
- WESTHROP-WESTHROP.**—Oct. 26, at Buckhurst Hill Congregational Church, by the Rev. W. H. Charlesworth, assisted by the Rev. H. J. Bevis, of Ramsgate, William East Westhrop to Louisa Catherine, eldest daughter of T. Westhrop, Esq., of Loughton, Essex.
- BISHOP-SMITH.**—Oct. 26, at Broad Green Congregational Church, Croydon, by the Rev. R. H. Smith, of Hampstead, (father of the bride), assisted by the Rev. Thos. Gilliland Howard, William Bishop, to Mary More Smith, of St. James's Road, Croydon.
- HOWARD-WATES.**—Oct. 26, at Brockley Road Chapel, by the Rev. G. E. Arnold, of Plumstead, Alfred, only son of William Howard, of Barry Road, Peckham Rye, to Louisa, only daughter of Joseph Wates, of Woolwich, and 10, Tressilian Road, New Cross.

DEATH.

SIMPSON.—Oct. 25, at Westbourne Park, Joseph, eldest son of Joseph Simpson, of Newport Pagnell. Aged 36 years.

The Medical profession are now ordering Cadbury's Cocoa Essence in thousands of cases, because it contains more nutritious and flesh-forming elements than any other beverage, and is preferable to the thick starchy Cocoa ordinarily sold. When you ask for Cadbury's Cocoa Essence be sure that you get it, as shopkeepers often push imitations for the sake of extra profit. Makers to the Queen. Paris depot: 90, Faubourg St. Honoré.

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HOLLOWAY'S OINTMENT AND PILLS.—Old Wounds, Sores, and Ulcers.—Daily experience confirms the fact which has triumphed over opposition for thirty years—viz., that no means are known equal to Holloway's remedies, for curing bad legs, sores, wounds, diseases of the skin, erysipelas, abscesses, burns, scalds, and, in truth, all cases where the skin is broken. To cure these infirmities quickly is of primary importance, as the compulsory confinement indoors weakens the general health. The ready means of cure are found in Holloway's Ointment and Pills, which heal the sores and expel their cause. In the very worst cases the Ointment has succeeded in effecting a perfect cure, after every other means has failed of giving any relief. Desperate cases best display its virtues.

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Mr. Silvertton, as a Minister, has had great experience among the sick, and for twenty years has in many ways helped to restore health. His Medical Energiser and Cough Curer, with the Nutrient Food of Food, has been greatly blessed. They are fine Medicines. A month under our treatment, either for ear disease or general weakness, often works wonders for the patient. These things are truly good, or we could not offer them to the public. The Rev. E. J. Silvertton is the Pastor of the Baptist Church meeting in Exeter Hall, Nottingham. One of the books, which will be sent free, bears an engraving of the new and beautiful building, and one of Mr. Silvertton's printed Sermons is enclosed. Any person not in health, or any person deaf, should send to the Rev. E. J. SILVERTON, Albert House, Park Street, Nottingham. Also,

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IMPORTANT CAUTION.—Thirty-two years' well-deserved and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of cheap Foods. However, Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances DU BARRY'S REVALENTA ARABICA IS THE BEST," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

DU BARRY'S FOOD.—"Twenty-five years' incredible miseries from chronic dyspepsia, nervousness, sleeplessness, low spirits, debility, and swellings for which I tried the best advice in vain have yielded to DU BARRY'S REVALENTA ARABICA FOOD.—CHARLES TUSON.—Monmouth, 30th August, 1878."

FROM Mrs. F. NIGHTINGALE:—"I have often recommended the REVALENTA ARABICA, having seen the good it could do many years ago to a poor man who had been given up by his doctor, and who thought he was dying. He got quite well upon your Revalenta, and, though an old man, went back to his work. It may gratify you to hear this.—Yours truly, F. NIGHTINGALE, Long Bredy Rectory, Dorchester, 7th Sept., 1878."

DEBILITY and LOW SPIRITS.—"I have now been taking your REVALENTA ARABICA FOOD for three months, and it is answering just as you said. I am wonderfully better, feel quite another person altogether.—Yours truly, A. BRERETON, The Grove, Ilkley, 29th August, 1878."

"East Luddenham, December 19th, 1870.

"I CAN truly say that since I have taken your FOOD all signs of indigestion have disappeared, and I am now enjoying good health, after having been nearly at death's door.—Mrs. PAGE."

CURE No. 68,471 of GENERAL DEBILITY.—"I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELLI, Bachelor of Theology and Priest of Prunetto, near Mondovì."

DU BARRY'S FOOD.—"I have derived much benefit from a fortnight's use of your REVALENTA FOOD, in removing an habitual constipation and debility, with which I was troubled for years.—JAMES POWELL, Congleton."

DU BARRY'S FOOD.—LIVER COMPLAINT and DIARRHOEA.—"Having suffered fearfully for two years from an enlargement of the liver and an inveterate diarrhoea, brought on in India and China, and having tried the advice of the most eminent professional men in China, India, and at home, without any other result than gradual decay, I was on the brink of the grave—unable to lift my arms, from perfect exhaustion. I was recommended by Captain Wroughton, of the Hon. E.I.C. Service, to try your REVALENTA ARABICA FOOD, and to discard the drugs I was then taking. The result of eating this delicious Food is the perfect restoration of my health within a month; and I take a peculiar pleasure in recommending all sufferers to follow my example. I shall be happy to answer any inquiries.—London, 20th March, 1852.—W. EDIN, Major H.M.S., Unattached."

CURE No. 99,684.—"The benefit I have derived from your valuable REVALENTA ARABICA FOOD is quite wonderful. Doctors have long looked upon my case as hopeless, but I think in time, under God's blessing, your Food will quite restore me.—(Miss) A. HAYWOOD, Knightwick Rectory, near Worcester, Aug. 9, 1877."

CURE No. 98,614.—"Many years' bad digestion, disease of the heart, kidneys, and bladder, with nervous irritation and melancholia, have disappeared under the happy influence of your divine REVALENTA.—LÉON FREYER, Schoolmaster at Cheyloux, Haute Vienne, France, 8th May, 1878."

DU BARRY'S REVALENTA ARABICA FOOD (suitably packed for all climates) sells: In tins, 1lb., at 2s.; of 1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s.; 12lb., 32s.; 24lb., 60s.

DU BARRY'S REVALENTA ARABICA CHOCOLATE.—Powder in tin canisters for 12 cups at 2s.; 24 cups, 3s. 6d.; 48 cups, 6s.; 288 cups, 34s.; 576 cups, 64s.

DU BARRY'S REVALENTA BISCUITS.—1lb., 3s. 6d.; 2lb., 6s.; 5lb., 15s.; 12lb., 32s.; 24lb., 60s.

DEPOTS: DU BARRY and Co., Limited, No. 77, Regent-street, London, W.; same house, 26, Place Vendôme, Paris; 16, Rue Montague de la Cour, Brussels; 2, Via Tomaso Grossi, Milan; 1, Calle de Valverde, Madrid; 25, Louise Strasse, Berlin, W.; 8, Wallfisch Gasse, Vienna and at the Grocers and Chemists in every town.

LONDON CONGREGATIONAL UNION HALF-YEARLY MEETING

IN
MEMORIAL HALL, FARRINGTON STREET,
On TUESDAY, NOV. 5th, 1878.

CHAIRMAN:
The Rev. JOHN KENNEDY, M.A., D.D.

At 3 p.m.—Devotional Meeting. Special Prayer for London.

Short Addresses by the Revs. Dr. CLEMENCE, GEORGE MARTIN, and HENRY SIMON.

At 6.30 p.m.—Public Meeting.

Chairman's Address.

HENRY LEE, Esq., and Rev. ALEXANDER HANNAY, as Deputation from Church Aid Society.

Resolution to be Moved by the Rev. H. BATCHELOR, and Seconded by JAMES SCRUTTON, Esq.

ANDREW MEARNS, Secretary.

Memorial Hall, Oct. 29, 1878.

CONGREGATIONAL SCHOOL, LEWISHAM.

The 134th Half-Yearly Meeting of the above School (the Rev. H. BATCHELOR, Blackheath, in the chair) was held at the Memorial Hall, Farrington-street, on Tuesday, the 29th inst. Ten boys were elected. The following were the SUCCESSFUL CANDIDATES:—

Holder, A. E.	6,028	Merchant, H.	4,020
Rushton, T. E.	5,468	Binns, A. H.	3,890
Fowler, S. W.	5,017	Harrison, F.	2,893
Terry, F. G.	4,715	Newsholme, J. H.	2,704
Price, R. C.	4,122	Telfer, E.	1,666

PROFITABLE INVESTMENTS IN ENGLISH SECURITIES, paying regular dividends, supported by the chief noblemen, clergy, and aristocracy of the kingdom. Large profits can be made immediately.—Full particulars may be had of J. ANDERSON, Esq., 14, Devonshire-square, Bishopsgate-street, London, E.C.

BOARD and RESIDENCE at Brighton. Central position. Near to Pavilion, Aquarium, and Piers. Sea view. Liberal table. Every home comfort. Terms on application to Mr. and Mrs. Box, 58, Old Stein, and 17 and 18, Castle-square.

A FEW YOUNG LADIES can be RECEIVED as RESIDENT PUPILS in a first-class School in the Northern suburb of London. Terms (including Lessons with Four Masters) from Thirty Guineas. Pupils attend the Tufnell Park Congregational Church.—Address the Lady Principal, Mrs. Hennah, Park House, Parkhurst-road, Camden-road, N.

STROUD LADIES' COLLEGE, BEECHES GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, NEAR WAKEFIELD.

ESTABLISHED 1831.

For the sons of Ministers and Missionaries; the sons of Laymen have been admitted since 1856.

Principal—Rev. W. FIELD, M.A. (London) in Classics and Philosophy, Williams Divinity Scholar, assisted by competent Masters.

JOHN CROSSLEY, Esq., Halifax, Chairman
W. H. LEE, Esq., J.P., Wakefield, Treasurer.
J. R. WOLSTENHOLME, M.A., Wakefield, Hon. Sec.
Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

"The School itself is an excellently-contrived building, where . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

The Committee have since provided a Chemical Laboratory, Gymnastic Apparatus, and detached Infirmary. The Playground has been enlarged, and a new Lavatory provided. The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

Applications for admission to be sent to the Principal. Ministers' sons are received on reduced terms, which may be ascertained on application to the Secretary.

For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

TUDOR HALL LADIES' COLLEGE, FOREST HILL, SYDENHAM, LONDON.

PRINCIPALS—Mrs. TODD and Rev. J. W. TODD, D.D.

PROFESSORS.

English Literature ...	Prof. MORLEY, University Coll.
Botany ...	Prof. BENTLEY, King's Coll.
French Language ...	Dr. MANDROU.
German Language ...	Dr. WEHE, Dulwich Coll.
Italian Language ...	Prof. FERRERO, L.L.D.
Ancient and Modern History	Dr. KEMSHEAD, Dulwich Coll.
English Language ...	G. E. WEST, Esq., M.A.
Physical Geography ...	Prof. SEELEY, King's Coll.
Music—Theory, &c. ...	JOHN BLOCKLEY, Esq.
Piano and Harmonium	Herr LOUIS DIEHL.
Singing and Organ ...	Sigmar GARCIA.
Drawing and Painting	E. C. MILES, Esq.
Geology and Biblical Studies	Rev. J. W. TODD, D.D., F.G.S.

Terms and Particulars on application to THE PRINCIPALS.

AMERSHAM HALL SCHOOL, CAVERSHAM, NEAR READING.

Head Master—ALFRED S. WEST, M.A., Camb. and Lond., Trin. Coll. Camb., and Fellow of University Coll., Lond., Gold Medalist of the University of London, late Examiner in the Moral Sciences Tripos in the University of Cambridge, and eight other masters, five of whom are resident.

Particulars may be had on application to the Head Master.

MANOR HOUSE SCHOOL, CLAPHAM.

HEAD MASTER: F. C. MAXWELL, M.A.,

St. John's College, Cambridge.

MATHEMATICS: R. H. CHOPPE, B.A.,
Mathematical Honours, London University.

CLASSICS: { L. R. HUGHES (1st B.A.), London University
W. M. CANNELL (1st B.A.), London University

MATHEMATICS AND ENGLISH: J. S. WISEMAN, London University.

HISTORY: J. P. BATE, London University.

LECTURER IN ENGLISH: R. G. LATHAM, M.A., M.D.,
Late Fellow of King's College, Cambridge;
Late Professor of English in University College, London.

FRENCH: F. J. CHARPENTIER, B.A.,
French Master at Mill Hill School.

NATURAL SCIENCE: A. NEWSHOLME,
St. Thomas's Hospital;
Prizeman in Chemistry, Anatomy, and Physiology.

PIANO AND SINGING: A. RHODES, R.A.M.,
Organist at Rev. J. Baldwin Brown's Church,
Brixton.

VIOLIN: W. H. HANN, Musician in Ordinary to the Queen.

DRAWING: M. W. VARDY,
Certificated Master, Science and Art Department, Kensington.

EDUCATION FOR YOUNG LADIES.

36, HILLDROP ROAD, TUFNELL PARK, LONDON, N.

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Assisted by a staff of Governesses, and the following eminent Professors:—

Music	Mr. J. BAPTISTE CALKIN.
French	M. DE LAMARTINIERE, B.A., LL.B.
German	FRAULEIN HOLST.
Drawing	Mr. W. BOLTON.
Dancing	Madame DI TEGNONE.
Calisthenics	Professor MUNDAY.
Singing	Mr. W. WINN and Miss V. PHILLIPS (Royal Academy of Music).

The school year is divided into Three Terms.
The Misses Hewitt will be happy to forward Prospectuses, and to give the names of referees on application.

CITY OF LONDON BONDS. DISCHARGE AND RENEWAL OF BONDS FALLING DUE IN THE YEAR 1879:—

In obedience to an ORDER of the Finance Committee of the CORPORATION OF LONDON, I do hereby GIVE NOTICE to the holders, registered or otherwise, of City Bonds, which mature within the ensuing year, 1879, as follows:—

(1.) That the Bonds referred to in the FIRST Schedule hereto will be paid off (out of funds specially applicable to such purpose), absolutely and without option of renewal, at the dates at which they respectively mature.

(2.) That the Bonds referred to in the SECOND Schedule hereto will also be paid off at the dates of their maturity respectively, but that an OPTION is given to the holders of such Bonds to renew the Loans severally secured for a period of seven years from the dates at which they severally fall due, at the rate of interest of THREE POUNDS FIFTEEN SHILLINGS PER CENT. PER ANNUM.

The Loans renewed under this option will be for the like purposes and on the same securities as the existing Bonds, interest being payable, as at present, by means of Coupons, at the BANK OF ENGLAND, negotiable through any banker.

Holders of Bonds desiring to avail themselves of this option of renewal must signify to me their agreement thereto, and bring their Bonds for marking to this Office, ON OR BEFORE THE EIGHTEENTH OF NOVEMBER NEXT, after which this option can no longer be exercised.

This Chamber will be open for the purpose every day (Sundays and the 9th and 11th November excepted), between the hours of 10 and 4 o'clock; Saturdays, 10 and 2 o'clock.

SCHEDULE I.

Bonds to be paid off absolutely.

Bonds issued under the Contagious Diseases (Animals) Act, 1869, for constructing the Foreign Cattle Market for the Metropolis (part of Loan of £160,000), dated 11th May, 1871, and maturing on the 25th January, 1879, viz.:—

22 Bonds for £1,000 each, Nos. 1 to 22	22,000
Bonds issued in respect of rebuilding the Royal Exchange; secured upon the City's Moiety of the Gresham Estates, maturing the 11th May, 1879, viz.:—	
2 Bonds for £500 each, Nos. 5 and 6...	1,000
2 Bonds for £100 each, Nos. 7 and 8...	200
8 Bonds for £1,000 each, Nos. 9 to 16	8,000
	9,200

Bonds issued under the Act to complete the Rebuilding of Blackfriars Bridge and for the Purchase of Southwark Bridge; maturing on the 1st June, 1879, viz.:—

60 Bonds for £1,000 each, Nos. 10 to 69	60,000
Bonds secured upon the Surplus Lands of the Holborn Valley Improvements, and maturing on the 28th July, 1879, viz.:—	
57 Bonds for £1,000 each, Nos. 1 to 57	57,000
32 Bonds for £500 each, Nos. 58 to 89	16,000
30 Bonds for £100 each, Nos. 90 to 119	3,000
	76,000

Bonds issued under the Acts for effecting the Cannon-street Improvements, maturing the 25th November, 1879, viz.:—

28 Bonds for £1,000 each, Nos. 207 to 234	28,000
4 Bonds for £500 each, Nos. 235 to 238	2,000
	30,000

Total £197,200

SCHEDULE II.

Bonds maturing with an option of renewal.

Bonds issued under the Acts for effecting the Holborn Valley Improvements, and maturing on the 1st January, 1879, viz.:—	
46 Bonds for £1,000 each, Nos. 369 to 393, 607 to 610, 701 to 712, and 714 to 718	46,000
7 Bonds for £500 each, Nos. 656 to 660, 780 and 781	3,500
12 Bonds for £100 each, Nos. 677 and 678, 713, and 810 to 818	1,200
	50,700

Bonds issued under the Contagious Diseases (Animals) Act, 1869, for constructing the Foreign Cattle Market for the Metropolis (part of Loan of £160,000), dated 11th May, 1871, or 22nd February, 1872, and maturing on the 25th January, 1879, viz.:—

67 Bonds for £1,000 each, Nos. 23 to 79, and 430 to 439	67,000
90 Bonds for £500 each, Nos. 80 to 169	45,000
260 Bonds for £100 each, Nos. 170 to 429	26,000
	138,000

Bonds issued under the same Act for the like purpose (being Loan of £50,000), dated 22nd February, 1872, and maturing on 25th January, 1879, viz.:—

24 Bonds for £1,000 each, Nos. 1 to 24	24,000
47 Bonds for £500 each, Nos. 25 to 71	23,500
25 Bonds for £100 each, Nos. 72 to 96	2,500
	50,000

Bonds issued under the same Act for the like purpose (being Loan of £20,000), and dated 16th January, 1873, maturing on 25th January, 1879, viz.:— 20 bonds for £1,000 each, Nos. 1 to 20

	20,000
Bonds issued under the Act for providing the Metropolitan Cattle Market, Islington, and maturing on the 30th January, 1879, viz.:— 24 Bonds for £1,000 each, Nos. 188 to 196, and 361 to 375	24,000

42 Bonds for £500 each, Nos. 197 and 198, 199A and 200A, 201 to 203, 204A, 205 to 214, 215A and 216A, 217 and 218, 219A to 225A, 226, and 227A to 238A	21,000
2 Bonds for £100 each, Nos. 376 and 377	200
	45,200

Bonds issued under the same Act, for the like purpose, and maturing on the 8th May, 1879, viz.:— 16 Bonds for £500 each, Nos. 337 to 352

	8,000
8 Bonds for £100 each, Nos. 353 to 360	800
	8,800

Bonds issued in respect of rebuilding the Royal Exchange, secured upon the City's moiety of the Gresham Estates, and maturing the 11th May, 1879, viz.:—

47 Bonds for £1,000 each, Nos. 17 to 48, and Nos. 127 to 141	47,000
40 Bonds for £500 each, Nos. 49 to 88	20,000
38 Bonds for £100 each, Nos. 89 to 126	3,800
	70,800

Bonds issued under the Act to complete the rebuilding of Blackfriars Bridge and the purchase of Southwark Bridge; and maturing on the 1st June, 1879, viz.:—

131 Bonds for £1,000 each, Nos. 70 to 175, and 406 to 430	131,000
237 Bonds for £500 each, Nos. 176 to 365, and 431 to 477	118,500
55 Bonds for £100 each, Nos. 366 to 405, and 478 to 492	5,500
	255,000

Bonds issued under the Acts for effecting the Holborn Valley Improvements, and maturing on the 1st July, 1879, viz.:—

14 Bonds for £1,000 each, Nos. 719 to 732	14,000
17 Bonds for £500 each, Nos. 782 to 798	8,500
18 Bonds for £100 each, Nos. 819 to 836	1,800
	24,300

Bonds issued under the Act for the construction of Billingsgate Market, and maturing on the 1st July, 1879, viz.:—

50 Bonds for £1,000 each, Nos. 1 to 20, and 53 to 82	50,000
51 Bonds for £500 each, Nos. 21 to 37, and 83 to 116	25,500
45 Bonds for £100 each, Nos. 38 to 52, and 117 to 146	4,500
	80,000

Bonds issued under the Act for rebuilding Blackfriars Bridge, and maturing on the 28th July, 1879, viz.:—

4 Bonds for £50,000 each, Nos. 3 to 6	200,000
	200,000

Total £942,800

Holders of City securities will please observe that the above Notice does not refer to any Bonds but those which become payable in the year 1879.

Further information, if needed, will be furnished at this Department.

BENJAMIN SCOTT,
Chamberlain.

Chamber of London, Guildhall,
October 21st, 1878.

THE GOVERNMENTS STOCK INVESTMENT COMPANY (Limited).

Established 1872.

Paid-up Capital £500,000.

INTEREST ALLOWED ON DEPOSITS.

5 per Cent. for ONE Year and upwards.
Less than One Year according to Bank rates.

Deposit Notes issued under the Seal of the Company, with cheques or coupons attached to the half-yearly interest.

SECURITY TO DEPOSITORS.—The Securities in which their moneys are invested and the additional guarantee of the Paid-up Capital.

Prospectuses and full information obtainable at the Office, 52, Queen Victoria-street, E.C.

A. W. RAY, Manager.

BORWICK'S FOUR GOLD MEDAL BAKING POWDER makes Bread, Pastry, &c., light, sweet, and digestible. Sold everywhere in 1d., 2d., 4d., 1s., 2s. 6d., and 5s. packages, of which 600,000 are sold weekly.

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Insured against by the

RAILWAY PASSENGERS ASSURANCE COMPANY,

The Oldest and Largest Accidental Assurance Company.

The Right Hon. LORD KINNAIRD, CHAIRMAN.

SUBSCRIBED CAPITAL, £1,000,000.**ANNUAL INCOME, £210,000.***A fixed sum in case of Death by Accident, and a Weekly Allowance in the event of Injury, may be secured at moderate Premiums.***BONUS ALLOWED TO INSURERS OF FIVE YEARS' STANDING.****ACCIDENTS OCCUR DAILY!!****£1,230,000 have been paid as compensation.**Apply to the Clerks at the Railway Stations,
the Local Agents, or**64, CORNHILL, LONDON.**

WILLIAM J. VIAN, Secretary.

**THE BIRKBECK BUILDING SOCIETY'S ANNUAL
RECEIPTS EXCEED FOUR MILLIONS.****HOW TO PURCHASE A HOUSE FOR
TWO GUINEAS PER MONTH,**With Immediate Possession and no Rent to pay.—Apply at
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cery-lane.**HOW TO INVEST YOUR MONEY
WITH SAFETY.**Apply at the Office of the BIRKBECK BANK, 29 and 30,
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demand.Current Accounts opened with persons properly intro-
duced, and interest allowed on the minimum monthly
balances. English and Foreign Stocks and Shares purchased
and sold, and Advances made thereon.Office hours, from 10 to 4; except on Saturdays, when
the Bank closes at 2 o'clock. On Mondays the Bank is open
until 9 o'clock in the Evening.A Pamphlet, with full particulars, may be had on application
FRANCIS RAVENSCROFT, Manager.**ROYAL POLYTECHNIC.—ZITELLA** (the
story of Cinderella as in 1878), written by TIFKINS
THUDD, Esq., given by Mr. SEYMOUR SMITH, at 4 and 9.—
THE PARIS EXHIBITION, with splendid Dissolving
Views.—**CABUL AND THE AFGHANS** with specially
prepared Views from authentic sources.—**PROFESSOR PEPPER
ON FOOD AND ITS PREPARATION**.—**PEKIN** and
A VISIT TO ICHANG, illustrated by natural photo-
graphs beautifully painted.—**THE JABLOCHKOFF
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MICROPHONE AND TELEPHONE**, &c., by Mr. J. L.
KING.—**STOKES ON MEMORY**, &c., &c.—Admission, 1s.
Open 12 till 5 and 7 till 10.**WILLIAM TARN & CO.,****GENERAL HOUSE FURNISHERS.****A BED ROOM,****COMFORTABLY FURNISHED,****FOR £14 : 18 : 9, including,****AS UNDER**, Four-foot Black French Bedstead,
Excelsior Spring Mattress, Wool Mattress, Goose-
feather Bolster, Two Pillows, Three-foot-six-inch Japanned
Chest of Drawers, Three feet Ditto (used as a Dressing Table),
Birch Toilet Glass, Three Beech Cane Chairs, One Two-foot-
six-inch Japanned Washing-stand, One Set of Toiletware, One
Towel Horse, Six yards of Tapestry Carpet, One Iron Fender
(bronzed), One White Blind with Roller complete, Two
White Toilet Covers, Six Huckaback Towels, One Under
Blanket, a pair of Upper Blankets, Two pair of Cotton
Sheets, Two pair of Pillow Cases, One White Bed Quilt.
These goods are to be seen, a small room containing the
above being used for the purpose.**WILLIAM TARN & CO.,**

Newington Causeway, and New Kent Road, London, S.E.

THE GEM PORTABLE COOKING STOVERequires no Brickwork, and is a Cure for Smoky
Chimneys. For Warmth, Comfort, and Economy it has no
equal. A Lady writes: "It is the most wonderful little
stove ever invented; one scuttle of coal lasts three days!"
Price, 24 inches, with oven, 46s.; 30 inches, with oven
and boiler, 65s. These and other sizes constantly in stock.—
BROWN AND GREEN (Limited), Manufacturers, 72, Bishops-
gate-street Within, and Luton, Bedfordshire.**STEEL PENS**, warranted quality, Manufactured by
GEORGE W. HUGHES, 56, ST. PAUL'S-
SQUARE, BIRMINGHAM. **THE GALVANISED
PEN**, No. 418; **EXTRA STRONG METAL SKEDADDLE**,
No. 386; **OLD ENGLISH PEN**, No. 60; **BANK OF ENG-
LAND PEN**, No. 48; **COMMERCIAL PEN**, No. 355;
BANK PEN, No. 356; **SPHYNX PEN**, No. 9; **SCHOOL
PEN**, No. 347; and **BUSINESS PEN**, No. 453, give universal
satisfaction. Maker of **JOSEPH BUDHALL** and **CO.'S
PATENT FOUNTAIN PEN**, **ENGROSSING PEN**, No. 38,
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GENTLEMEN desirous of having their Linens
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to the wearer.**PAINLESS DENTISTRY.****MR. G. H. JONES,**
SURGEON DENTIST,

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Immediately Opposite the British Museum,

WILL be glad to forward his new Pamphlet,
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perfectly painless system of adapting **ARTIFICIAL TEETH**

(Protected by Her Majesty's Royal Letters Patent),

Which have obtained

FIVE PRIZE MEDALS,**LONDON, 1862; PARIS, 1867; PHILADELPHIA, 1876;**
VIENNA, 1873; and NEW YORK, 1853.**CONSULTATION DAILY, FREE.****TESTIMONIAL.**

January 27, 1877.

My Dear Sir,—Allow me to express my sincere thanks for
the skill and attention displayed in the construction of my
Artificial Teeth, which render my mastication and articula-
tion excellent. I am glad to hear that you have obtained
Her Majesty's Royal Letters Patent, to protect what I con-
sider the perfection of Painless Dentistry. In recognition
of your valuable services you are at liberty to use my name.

S. G. HUTCHINS.

By appointment Surgeon-Dentist to the Queen.

G. H. Jones, Esq.

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end, 26s. cash; Wallsend—Class B, 24s. cash; Best
Inland, 23s. cash; Inland, Class B, 21s. cash; Nuts, 18s.;
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COALS.—LEA AND CO.'S BEST WALLSEND.—Hetton or Lambton, 26s.; Wallsend Seconda, 25s.;
best Wigan, 23s.; best Silkstone, 23s.; best Stafford, 23s.;
new Silkstone, 22s.; Derby Bright, 20s.; Barnsley, 20s.;
Kitchen, 19s.; Hartley, 18s.; Cobbles, 18s.; Nuts, 18s.;
Steam, 19s.; Coke, 13s. per 12 sacks. Cash. Screened.
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N.W.; and 1, Wharf, Warwick-road, Kensington, W.**SAMUEL BROTHERS'**
AUTUMN AND WINTER CLOTHING**FOR GENTLEMEN, YOUTHS, AND BOYS.****65 & 67, LUDGATE HILL, E.C.**To meet the demands of their immense connection, special
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TROUSERS ...	12s. 6d.	13s.	14s.	17s. 6d.
OVERCOATS.	21s.	29s.	33s.	42s.
"ULSTER" ..	30s.	42s.	50s.	60s.
BOYS' SUIT ...	16s.	20s.	24s.	28s.
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Do. "ULSTER"	15s. 6d.	20s.	25s.	29s.

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SUIT	75s.	81s.	94s.	102s.
COAT	42s.	45s.	55s.	60s.
TROUSERS ...	22s.	24s.	26s.	28s.
OVERCOAT ...	50s.	55s.	65s.	70s.
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2,317 Policies issued for	472,091
New Annual Premium Income	13,629
BUSINESS IN FORCE—	£
23,448 Policies in force for	4,227,997
Annual Premium Income	130,409
DEATH CLAIMS, &c.—	£
Death Claims, including Matured Policies and	
Bonuses paid in year	42,708
From Commencement paid for Claims	432,622
ACCUMULATED FUND—	£
Added in the Year	63,680
Increasing the Fund to	563,777

Average Reversionary Bonus, for 21 years, 1½ per cent. per annum.

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2nd "	£1 prem. 4,000	"	100,000
3rd "	£2 prem. 4,000	"	100,000
4th "	£3 prem. 4,000	"	100,000
5th "	£4 prem. 2,008	"	50,200

Total 18,008 Total.....£450,200

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VOL. XXXIX.—NEW SERIES, No. 1719.

LONDON: WEDNESDAY, OCT. 30, 1878.

GRATIS.

THE PROPOSED AFGHAN WAR.

MEETING AT DEVONSHIRE HOUSE.

A public meeting was held on Monday evening last at Devonshire House, Bishopsgate-street, for the purpose of protesting against the threatened war with Afghanistan as being unchristian and unjust. There was a crowded attendance, and much enthusiasm was manifested by those both of the peace party and the war party who were present. The chair was occupied by Mr. J. F. B. Firth, LL.B., one of the members of the School Board for London.

The CHAIRMAN, in opening the proceedings, called attention to a letter which had appeared in the *Globe* of that evening, headed "A Patriotic Meeting," and signed by "An Englishman," intimating that a meeting was to be held at Devonshire House, "protesting against a necessary act on the part of England in defence of her Indian Empire," and suggesting that "as many as possible of true patriotic Englishmen should be present at an early hour to support any amendment that might be proposed." As chairman he would give an opportunity for all shades and phases of opinion, and he hoped that the proceedings would be conducted in an orderly manner. It had pleased the gentleman in whose hands—fortune should he say—had placed the destinies of this country to send one of his supporters, the Chancellor of the Exchequer, down to the Midland Counties to expound some parts of the policy of the Government. He (the chairman) had read one after another the long speeches made by the Chancellor of the Exchequer, endeavouring to find out, if it were possible, the policy of the Government on this question of the Afghan war. He gave, no doubt, a piece of advice to which he thought the country had become rather much accustomed. "He trusted that they would give respectful sympathy to the Government in their difficulties," and he also hoped that they would be content to trust in the Government, and of course this was a question which, in the public interest, should not now be discussed. ("Oh, oh!" and laughter.) Well, some of them found it exceedingly difficult to give respectful sympathy to the Government in their difficulties. An experience of four years had taken away from the Government much of the respect which some of them had ever had for them. ("Yes, yes," and "No, no," and uproar.) They found it very difficult to give sympathy to a Government which had passed no measures for the welfare of the people, and which had nothing in common with their interests. He would ask, would they be content to trust in the Government. ("Hear, hear," and "No, no.") With respect to the particular question they had met that evening to discuss, he would ask them to observe how it had come before them. Two or three weeks ago they were told that the Ameer had grossly insulted us. It would be recollected that the Conservative organs, and more than one of the Liberal organs, said that we must immediately strike; that in every Indian bazaar this question was discussed; and that the prestige of this country hung in the balance as to what shape it would take. Now, it turned out, however, after the war spirit had risen to the highest fever possible, that the Ameer had not insulted us at all. (Hear, hear.) This was now admitted on every hand. (Cries of "No, no," and "Yes, yes.") It turned out now that the Ameer had not received our Embassy, but he had forbidden it to pass in as courteous a manner as possible, and that the statement that he refused it discourteously was as false as the pretext upon which the troops were brought from India to Malta, and as the telegram from Sir Austen Layard upon which the fleet went up the Dardanelles. (Laughter.) That was now a matter of admitted history. (Cries of "No, no.") It was known to the Government of India, and also to the Government of England, that the Ameer, through his official, had given a courteous refusal to let our ambassador pass. But he wanted to know this—how it came to pass that for more than two or three weeks the organs of the Government were hounding on a war, giving as their sole reason that the Ameer had cast an insult upon the English Government? (Applause.) There was another question still graver than that. They had it upon the clearest evidence that the Indian Government had been preparing troops for the purpose of dealing with this question of Afghanistan. The 35,000 troops had been amassed, with all their camp followers, for that purpose, and that had been done by the authorities, who must have known that the Ameer had not insulted the English Government. He wished to know for what purpose these had been prepared? He would invite those who were about to propose an amendment to the resolution to state the grounds on which this nation would go to war with the Ameer. What was the effect of raising this war fever? It was stated in one of the leading articles of the *Times* on that day, that whether their conduct was judicious or not before was a matter now futile to discuss, but, having raised the war fever to a certain pitch, they were to go on with it whether they were right or wrong. (Shame.) He was sure the supporters of the Government present would not accuse him of a want of charity when he said that the question as to whether our foreign policy was right or wrong very rarely entered into the consideration of the Cabinet when they had to decide upon it. ("No, no," and applause.) The *Times* had said not long ago, "We have no objection to the Ameer being independent, but we cannot allow him to be independent and unfriendly." ("Hear, hear," and laughter.) These words appeared in the *Times* without any qualification in the context as a simple naked doctrine laid down, and which should actuate this country in its foreign affairs. (A voice: "Quite right, too.") There was in a paper the other day also this statement:—"There will be work found for our soldiers to do in any case. It will still be necessary for them to occupy the advanced frontier." (Hear, hear.) He absolutely differed from those gentlemen who seemed to think that this was a right course. His opinion of such doctrines was that they were doctrines of unadulterated infamy. ("Hear, hear," and uproar. A voice: "We must make ourselves safe.") A gentleman on the right said, "We must make ourselves safe." They were told it was a military necessity, but he was not going to discuss at a meeting in the House of the Society of Friends the question of military necessity. He would ask them this: Having read the letters of Lord Lawrence which appeared in the newspapers, and whose knowledge and experience of India was greater and more worthy of respect than the present Governor-General of India and the whole Cabinet put together—("Hear, hear," and applause)—and who was respected when he was in India by every class of the community—having read those letters could it be contended that there was in this case a military necessity. They had heard of military necessities

before. They had heard that it was necessary to establish our Protectorate over Asia for the purpose of protecting the Indian frontier. He supposed they would probably go to war. ("Hear, hear," and confusion.) Sir Bartle Frere had said that if the Afghan did not receive our resident we should compel him; but if this were done, it would show that we had one law for the strong and another for the weak. A short time ago it appeared as if we were going to fight immediately; the papers told us that it was a matter that affected our prestige, and that unless we went at once it would be a serious matter for our authority in India. However, war had now been postponed for six months; and perhaps when the six months came to an end they would have the satisfaction of knowing that the Ameer had all along a secret treaty with Lord Beaconsfield in his pocket. (Much laughter.) There was some reason for hoping that a protest with respect to this question might have some effect, because they had had some experience of protests which had previously had an effect upon the present Government. (Oh, oh.) The withdrawing of the Slave Circular was an illustration of it, and then, with what he was sorry to term characteristic cowardice, the matter was relegated to a select committee rather than that the Government would face the House of Commons. The Bulgarian atrocity agitation, also, some people thought was very useful in preventing this country from associating with a Power which, as far as its governing power was concerned, was more unsatisfactory than any that had existed in Europe for many a year. (Hear, hear.) Supposing an Afghan war was prevented, had their imperative duty as citizens ended? No. They would have to watch by day and by night. They could not tell any morning what might be in store for them. It was impossible to tell, day after day, what might be done in Europe, Asia, Africa, or America, by a Government that, according to their judgment, did not appear to follow the old Constitutional and well-defined lines; and when, as occasionally happened, the members of the Government did vouchsafe some information as to their policy, it was found very difficult to rely upon it. ("Hear, hear," and "No, no.") We had lighted on a period when it seemed our very Constitution was in danger, and when England associated herself with tyrants at home, and became herself a tyrant abroad—("No, no," and uproar)—when it was possible for a Foreign Secretary like Lord Salisbury to boast that two-thirds of Bulgaria had been restored to the infamous Government of Turkey. There was a time when England had a name the mention of which made the pulse beat quicker in the heart of everyone siding for freedom all the world over; and the time would come when the people of England would have the opportunity of expressing their opinion upon those matters. He believed that when consulted, they would put an end for ever to the possibility of dangers like those from which they had suffered, and to the existence of such a Government as we now had—a Government which, having regard to its cowardice at home and wickedness abroad—(applause and uproar)—had had no parallel in England since the present century began. (Loud applause.)

Mr. HENRY RICHARD, M.P., was then called upon to move the first resolution, which was as follows:—

That this meeting bears with the deepest regret of the dissensions that have arisen between the Government of India and the Ameer of Afghanistan. That it strongly condemns the misrepresentation of facts as to the conduct of the Ameer's officer, which so much tended at the outset to exasperate opinion in this country. That it cannot but regard the attitude of menace assumed towards the ruler of Afghanistan, and the avowed intention to invade his country, as a policy wholly incapable of justification, unjust in principle, ungenerous in feeling, and especially at variance with the spirit of the Christian religion. He said: I wish to explain to you, so far as I understand it myself, the precise purpose and object for which this meeting was called. It was not intended to be in a strict sense a political meeting; still less was it intended to be a party political meeting. We are not here, at least I am not here, to pronounce censure or condemnation on the Government in connection with this matter—(Hear, hear)—for one of our resolutions, as you will presently find, expresses a hope—a hope which we are not precluded from entertaining by anything that has happened up to the present time—that the Government will refuse its sanction to the policy which we disapprove and deprecate. Neither are we met to-night, notwithstanding the place in which we meet, to promulgate any peculiar, or, as they are sometimes called, extreme doctrines as to the unlawfulness of all war. There are persons here who hold those views—(Hear, hear)—and who are ready on a fitting time and occasion to avow them boldly, and to defend them courageously. (Applause.) But we are not met to-night for the purpose of enunciating or advocating such views. We found our objections to the course that is being taken towards Afghanistan—upon principles that are accepted by everybody, I believe, who acknowledges that there should be any regard to morality in international relations; those universal principles of justice, and humanity, and religion which I will venture to say no nation however proud, and no Government however powerful, can safely disregard or despise. (Applause.) We are here to deliver our souls from all complicity in a course which we believe to be pregnant with peril to the highest interests of the country we love, because it is a course that cannot be justified by the law of right in the face of God or man. (Applause.) Now, ladies and gentlemen, I should like to give you, if you will bear with me, a very brief historical sketch of our relations with Afghanistan, because that is really necessary to enable us rightly to appreciate the present question. I need not go further back than about forty years ago, but about the year 1836 there arose a vague and alarming rumour, which was circulated throughout India, as it has done several times since, about the progress of Russia in Central Asia. With some indefinite, confused purpose of watching and counteracting Russian influence Lord Auckland, who was then Governor-General, sent Captain (who afterwards became Sir) Alexander Burnes as an envoy from the Indian Government to the Afghan Prince. With that miserable habit of dissimulation and mystery which is considered a part of the science of diplomacy, he was ordered to assume the character of a commercial agent though everybody knew he was a political agent, but the thin mask was very soon permitted to fall from his face. Well, he was received by the ruler of Afghanistan with the utmost cordiality and honour, and all the despatches of Sir Alexander Burnes proved that there was nothing nearer to the heart of Dost Mahommed, who was then the Ameer of Afghanistan, than to enter into close friendly alliance with the British Government. But, unfortunately, the British Government had no definite policy. Sir Alexander Burnes was not authorised to make any definite proposal to the Ameer. He was at that time surrounded with embarrassment, arising from his disputes with the Sikhs and others, and he wanted some advice, council, direction, or assistance, but none was given. The consequence was that Burnes's mission failed, and as Mr. Kaye, the author of the "History of the War in Afghanistan," says, "Burnes's mission failed, and not much wonder. It could not possibly have

succeeded, because Burnes asked everything and promised nothing." Just at that time there came another actor upon the scene in the person of a Russian commercial agent by the name of Vickovich. Whether he was an accredited agent of the Russian Government was never satisfactorily made out. It is very certain at any rate that he and his doings were utterly disclaimed by Count Nesselrode, and that in a manner so peremptory and stern that the poor man on his return to Russia in the depth of his mortification and chagrin put an end to his own life; but whether he was or was not authorised he made certain advices and promises to the Ameer. But still Dost Mahommed adhered to the English alliance so far as it was possible for him to do so. I will read to you one sentence from one of the despatches of Sir Alexander Burnes:—"The present position of the British Government at this capital appears to me a most gratifying proof of the estimation in which it is held by the Afghan nation. Russia has come forward with offers which are certainly substantial; Persia has been lavish in her promises; and Bokhara and other States have not been backward. Yet in all that has passed or that is already transpiring the chief of Cabul declares that he prefers the sympathy and friendly offices of the British to all the offers, however alluring they may seem, from Persia and from the Emperor of Russia." Very well, even after Burnes' mission failed the Ameer still did nothing whatever implying the slightest hostility to the British Government. He simply accepted in his extremity the offers of council and succour which we refused to give. But mark now, for that he had to be punished, or rather, to reveal the real truth, it was thought necessary to make a demonstration of British power in that part of India, and Dost Mahommed was made the victim. Well then, how was this done? I will tell you. There lived at that time in the British territories in India an old man of the name of Shah Sujah, who had been once an Ameer of Afghanistan, but who had been cast out and rejected twice by his own subjects. Lord Auckland, although he had distinctly recognised Dost Mahommed as the lawful sovereign by sending an envoy to him and by personal communications with him, was struck with sudden respect for the legitimate rights of Shah Sujah, and so he determined to use him for his purpose and to take him back to Afghanistan, and to force him by dint of British arms and British gold upon the people who had previously expelled him. Well, he issued a proclamation which was in fact a declaration of war against Dost Mahommed. That declaration even Indian society, in which there exists the laxest form of morality upon questions connected with the Native States, declared to be full of the grossest perversions of truth. Nevertheless, a large army was formed called the army of the Indus. This marched up to Afghanistan, met Dost Mahommed in battle and overcame him. He fled and ultimately surrendered himself into the hands of the English. Shah Sujah was carried with great pomp into Cabul and installed in authority amid the sullen silence of the population, but the Indian Government seems to have thought that it had accomplished its work. A small force was left at Cabul in order to guard this puppet king, and honours and titles were lavished in abundance upon all persons concerned in the transaction from Lord Auckland downwards, and there was great shouting and throwing up of caps in England as if something wonderful had been done in India. Very well! But how did it end? "When they said peace and safety, sudden destruction came upon them and they could not escape." The people arose against the intruders, and, in the strong language of the Bible, "spued" them out of the land. Macnaughten, who was the representative of the British Government there, was slain; the poor puppet king was slain and cast into a ditch, and the remnant of the British force, which amounted to 4,500 fighting men and 12,000 camp followers, besides women and children, who left Cabul—of all that number, only one man, and he wounded and perishing, safely reached India. That was the end of the first invasion of Afghanistan. I will not attempt to characterise it myself, but I will give the judgment pronounced by the historian, Sir J. W. Kaye, who was himself an eminent Indian authority, upon the subject. "It would be unprofitable," says Kaye, "to enter into an inquiry regarding all the minute details of misdirection and mismanagement making up the gross sum of human folly which was the permitted means of our overthrow. In the pages of a heathen writer over such a story as this would be cast the shadow of a tremendous Nemesis. The Christian historian uses other words, but the same prevailing idea runs like a great river through his narrative, and the reader recognises the one great truth, that the wisdom of our statesmen is but foolishness, and the might of our arms is but weakness when the curse of God is sitting heavily upon an unholy cause." (Cheers, mingled with hisses.) I want to save my countrymen—and I speak with all solemnity even to our friends on the right—I want to save my country from another course which will bring the curse of God upon it. (Applause.) But this was not all—there were some of our countrymen and countrywomen left in captivity in Afghanistan. No doubt they might have been redeemed by negotiations, but it was thought necessary to make another war—a war of revenge. ("Hear, hear," and cries of "Shame.") We had been defeated in one iniquitous enterprise, and it was thought necessary to enter upon another war in order to vindicate the honour of the British army. (Hear, hear.) Well, how was that done? In my opinion in a manner that utterly dishonoured the British army, who swept over the whole country with fire and sword and destruction—(cries of "Shame")—so that, in the language of Scripture, "The country before them was as the garden of the Lord, and behind them as a desolate wilderness." Let me give you one specimen of what was done in Afghanistan on that occasion. Here are the words given by a military officer describing what was done at the time. Speaking of Istalif, he says: "Istalif contains ordinarily about 15,000 inhabitants, but thousands of the people who fled from Cabul on our advance found shelter there, and the troops who were defeated at Sezen and Ghuznee retiring in this direction, there were said to be 14,500 fighting men within the garrison. The place was taken. Upwards of 500 women, the only prisoners made by us, were treated with respect, and sent home; but as soon as a sufficiency of provisions for the service of the troops was taken from the inhabitants, the town was directed to be set on fire, and the fortifications to be blown up. For two days Major Saunders, of the Engineers, was directing the work of destruction, and the place was given over to fire and sword, and not a living soul was spared, whether armed or unarmed: the men were hunted down like wild beasts, no prisoners were taken, mercy was never dreamt of. All the bitterness of hatred was shown by the soldiery, both European and native. Wherever the body of an Afghan was found, the Hindoos set fire to his clothes, in order that the curse of a burnt father might attach to his children, and it was said that the wounded they found alive were in this manner roasted to death." (Sensation.) Well, after our policy had been overthrown, what did we do? We went to Afghanistan in order to establish Shah Sujah on the throne, because he was the legitimate monarch; but after a while we allowed Dost Mahommed to go back there, and with our consent he took the throne again. Well, for a time this man kept aloof from us, as was very natural; but in 1855 Sir John Lawrence made a treaty with him. (Applause.) Now, mark, in the year 1857 the Mutiny broke out. How did Dost Mahommed behave in that terrible crisis in our Indian history? We are told that the whole Afghan nation, remembering no doubt what they had suffered at the hands of the British, clamoured to be led down the passes against the English; but his conduct is thus described by one of the members in the House of Commons in 1871. "When our empire in India was tottering Dost Mahommed might have avenged himself by gathering troops in Cabul, and so created an alarm that would have prevented Sir

John Lawrence from sending reinforcements to Delhi, and thus would have imposed upon us the necessity of reconquering India; but he abstained from taking such a step." (Applause.) Now, mark, in this wicked war there was a sacrifice of at least 20,000 lives of British subjects, to say nothing of the Afghan lives that were sacrificed; and it cost from seventeen to twenty millions of pounds sterling; it engendered intense hatred in the hearts of the Afghans towards us—at least for a time; it shook our authority in India, for although, no doubt, the second expedition re-established the prestige of our military power, we did not establish the prestige of our uprightness and justice. (Hear, hear.) And all this turned out to be entirely in vain. The danger apprehended from Russia did not exist; and if it did exist we threw the Afghans into the arms of Russia more completely than it was possible to do in any other way. Explanations were asked of the Russian Government as to the imputed intrigues, and those explanations were deemed perfectly satisfactory by two of our ambassadors who succeeded each other at St. Petersburg, namely, Lord Durham and Lord Clanricarde; and Lord Palmerston himself used these words, "Her Majesty's Government accept as entirely satisfactory the explanation of the Russian Government that it has no designs hostile to the interests of Great Britain in India." In 1863 Dost Mahommed died. It seems that among the Mahomedans there is no great reverence for the principle of primogeniture. (Laughter.) Inheritances do not necessarily descend to the elder sons, the fathers choose to settle them upon those whom they think have most sense. (Hear, hear.) Well, Dost Mahommed had several sons, and he chose Shere Ali, who is the present ruler of Afghanistan, but he had brothers older than himself, and they raised against him the standard of rebellion, and there was civil war in the country four years while he was struggling for the inheritance which his father had bequeathed to him. We rendered him no help or succour whatever; but about 1869, I think, he established his rule over the country. Well, how has he behaved since that? So far as I know, towards us he has behaved in a manner perfectly unexceptional. Nobody pretends to say that he has molested us or threatened us or invaded us in any way. Nay, up to 1872 he was disposed to be most friendly to us. Some of you have seen a letter of his written in that year that appeared in to-day's *Times*, and nothing could manifest a kinder feeling than he expressed on that occasion when conveying his sympathy to the Indian Government on account of the sad and premature death of that excellent man Lord Mayo. These were his words:—"The unaffected friendship and kindness displayed towards me by him who is no more, had induced me to determine, if the affairs of Afghanistan at the time permitted the step, to accompany his excellency on his return to England, so that I might obtain the gratification of a personal interview with Her Majesty the Queen, and derive pleasure from travelling in the countries of Europe." (Applause.) But how have we of recent years behaved towards him? Well, we have done many things—no man pretends to deny it, that have a tendency to irritate and alarm him. We occupied Quetta, which was a distinct menace to him; we have granted arms to the Maharajah of Cashmere; we have forbidden arms going into his dominions; the press of India has been threatening and bullying him in every possible way, and we have bribed his own subjects to allow our admission into his territory through the passes that separate our Indian territory from his; and above all, we have constantly worried him to admit a resident from India to represent us at his court. Well now, he has shown no alacrity to admit a resident. His father before him, Dost Mahommed, pursued the same course. Is there any wonder at it? Have we given any reason to the Afghans to desire nearer connections with us? Now listen to the words of the Duke of Argyll spoken a year ago in the House of Lords—the Duke of Argyll was once Indian Minister. He says:—"It was notorious that for a long time past the present Ameer had set his face against having such an officer at his court, and he was bound to admit that there was much to be said on behalf of the objection of Indian princes to having residents at their courts. The truth was that by the necessities of the case, the position, influence, and power of the resident threw into the shade the authority of the native sovereign, who knew very well that the appointment of such an officer had been one of the steps by which British aggression had gone on and British dominion had been established." (Applause.) Well now, what is the offence of the Ameer in this instance? My friend in the chair has told you that the first tidings that reached this country were that we had sent an armed embassy to ask admission for a resident, or an ambassador into his court, and that he had been rejected with menace and insult. That turned out to be a pure lie. (Applause.) And what shall we say of men who utter deliberate falsehoods in order to embroil two nations in war? (Shame.) I say that the Indian Government itself committed an act of supreme folly in sending that armed embassy before it had ascertained whether the Ameer was willing to receive a mission from us or not. (Hear, hear.) When it came to the confines of his country it is true that the officer of the Ameer firmly, as his instructions obliged him to do, refused admission to the mission; but he did it in a manner so courteous that the gentleman who was our representative thanked him on separation for the manner in which he had met him and the courtesy which he had shown him. (Hear, hear.) Now, ladies and gentlemen, we are going to invade Afghanistan. (No, no.) Well, I hope not, because the Government has not yet given its sanction to the policy, and I hope, from the bottom of my heart—strong opponent as I am to the Government—that they will save themselves from the discredit of giving that sanction. (Applause.) But this is a policy of the Indian Press and the Indian Government. We are to invade Afghanistan—we are to carry slaughter and desolation throughout the country; we are to slay thousands of its people, burn its towns and villages, as we did before. Why? Simply because the Afghan ruler has said firmly but courteously, "I would rather not have a resident at my court, because I cannot answer for his safety." I arraign this policy as a policy of injustice. (Loud applause.) Now, I hope it is not out of place that I should appeal to justice to such an audience as this. (Hear, hear.) There is a coarse, cynical, mocking spirit abroad, which is disposed to treat with scorn any appeal to high principles of justice or honour. (Hear, hear.) It seems to be said that we, as a nation, are a people above ordinances; that we are subject to no law but our own convenience; that the Imperial Anglo-Saxon race ought never to be subjected to the moral obligations that guide other people. (A voice, "Especially Russia.") I remember my lamented friend, Richard Cobden, telling me with great sorrow that he thought he could discern a distinct and visible deterioration in the national character as the result of our policy in the East. He says: "I remember when I used to address my countrymen. I was sure of a cordial response whenever I appealed to any high principle of justice and humanity; but it is no longer so: we have had so many unjustifiable things to justify and defend in our Eastern policy—opium and lorcha wars in China, invasions of Afghanistan, wars of conquest and annexation in India—that we cannot afford to hold fast by the great principles of justice and humanity." Well, if that be true, ladies and gentlemen, I say that the retribution has come upon us in the very worst way in which it can fall upon a nation, by lowering our moral tone and by hardening public conscience. (Loud applause, mingled with hisses.) I say that this is an unjust war on the part of those who contemplate it. It is a war not only of injustice, but of the meanest injustice. (Loud applause.) It is not Afghanistan that you really have any quarrel with—it is Russia—(Hear, hear)—you are making Afghanistan the whipping boy, to bear your beating instead of Russia. It is a mean, despicable thing, it is the policy of a bully. (Loud and prolonged applause, and a voice, "Of a sneak.") Yes, of a sneak; and I contend that it is as absurd as it is unjust.

They say, "We want to have Afghanistan"; in fact they do not pretend to conceal that in India. What they want is to take possession of the country, and once you begin the war what will be the end? The annexation of Afghanistan—"We want it as a check against Russia." How do you propose to do that? By making an aggressive war, which will convert every Afghan into your eternal enemy. Is that the way to make Afghanistan a buffer against Russia? And mark this danger. The greatest Indian statesmen that we have ever had always contended that it would be a fatal policy for us to cross the Indus. The Duke of Wellington said:—"The consequence of crossing the Indus once to settle the Government of Afghanistan will be a perennial march into that country." Lord Metcalfe, once Governor-General, and one of the most sagacious of Indian statesmen, said:—"Depend upon it, the surest way to bring Russia down upon ourselves is to cross the Indus and meddle with the countries that are beyond it." You say you fear the approach of Russia. Well, for a characteristically brave people as we are—we are certainly subject to the most ignoble panics. (Laughter.) There are people amongst us who are always in a panic about something. (Renewed laughter.) They are never happy unless they can be miserable. (Laughter.) Sometimes it is the French. I remember twenty years ago some of these good people were at their wits' end—terrified—could not sleep at night, because, they said, Louis Napoleon was to come to this country to invade and subdue us. And so it is under all circumstances. That class of people are in a state of panic. I say that this fear of Russia is an ignoble and cowardly thing—(Hear, hear)—and to go, as I said before, to attack the chief of Afghanistan because we fear Russia is a mean, and, as my friend says here, a sneaking policy. (Applause.) Well, I have kept to my word that I should not attack the Government. (Oh, oh!) Yes; strictly and literally. (Hear, hear.) I have not pronounced one word of censure or condemnation upon the Government. As I said before, I hope that still they will refuse their sanction to the policy that I condemn; but in order to enable them to do that the people of England ought to speak out. (Applause.) Now, Mr. Chairman, is not this a time and occasion on which the Christian churches of this land ought to make their power felt? It is a question of justice and of humanity. The *Times* tells us to-day it is a military and not a moral question, but I venture to say that when this country deliberately separates military from moral considerations, it is on the downward path to ruin. ("Hear, hear," and applause.) As far as my feeble voice can go, I call upon the Church—I do not mean any particular Church, but all the Churches of this land—to arise and speak on this matter. It is their place, and it is their duty. (Applause.) Would it not be a grand and glorious thing if the collected Christianity of this land should arise in its moral might to interpose between the oppressor and his victim, and to say in tones that no Government on earth could gainsay, "In the name of the God of justice and mercy, I forbid this war." (Loud and prolonged applause.)

Mr. NEVILLE GOODMAN, M.A., in seconding the resolution, expressed his satisfaction in being united on this question with such a body of men as the Society of Friends, who had always espoused the cause of the oppressed. (Applause.) The people of England had lately been put in a very embarrassing position. They had hitherto been considered a free, self-governing, and constitutional people, and that being the case if they undertook an unjust and unnecessary war they could not, at least in the estimation of the world, entirely shift the blame of so great a folly and so great a crime as a war with Afghanistan from their own shoulders. (Hear, hear.) The occasion of the quarrel had been grossly misrepresented, and the cause, which was quite another thing, had been studiously withheld, and with regard to the dark and dangerous policy of which this threatened war only formed a part, it might truthfully be said that it never had the authority of the nation, and had never had any explanation from the Government. (Hear, hear.) If they did not wish to fall into a more abject slavery than that of the helots of ancient Sparta, who were compelled to bear the burdens of war and to suffer its privations without having any voice in its control, then it behoved them to speak out at this crisis—(applause)—and to see whether they could not get safeguards against the Executive which had war at its command. Never was there a time when Asiatic and foreign matters occupied so much attention as at the present moment, and never was there a time when the two leaders of the different parties stood out so grandly from the rank-and-file of their party as at present. One was William Ewart Gladstone, and the other was Lord Beaconsfield. (Loud applause, and interruption.) Those two men were men of vast experience and of marvellous ability; and for tenacity of purpose, for fertility in invention, for audacity in execution, and for skill in dealing with other men, no man had surpassed the present Premier; and for his supremacy over his colleagues he had been unrivalled either by Pitt, or Walpole, or any other Minister that had guided this State since ministers were first devised; but he was sorry to say it seemed to him he had used all that vast influence, so natural to a man in his position, age, and dignity, in appealing to the baser motives that actuated the people. ("No, no," and applause.) He did not think there was very much to fear from those dozen of mild gentlemen who formed the Cabinet. (Laughter.) He had waded through all the long set speeches made by the Chancellor of the Exchequer in the Midland Counties, and he felt inclined to say, as was said of Gratiano, that "he talks an infinite deal of nothing." (Much laughter.) Mr. Goodman then entered into a long and severe criticism of the speeches that had been lately delivered by the Chancellor of the Exchequer and the Minister of War, and condemned the policy of the Government in relation to the Russo-Turkish war, and the subsequent Treaties of San Stefano and Berlin. Speaking of the Afghans, he said that they had always been opposed to any irruption of foreigners that looked like invasion. And in that sense they seem to have carried to an extreme, perhaps, that prejudice which English people had themselves for many years cherished as one of their highest virtues. (Hear, hear.) It was not wonderful for Shere Ali to object to our resident being at his court. He was not so uncultured as not to have read history and to see that there was good reason why native princes should object to British Residents being quartered at their Court; because after an English Resident had been quartered at a native court it could not be denied that the power of the native sovereign diminished. (Hear, hear.) Indeed, it seemed to him that civilised constitutional England had changed places with the barbarous despotism of Central Asia in this—that Shere Ali stood, with the concurrence of the whole of his people, at bay in his native mountains, and that we in this country, without our own privacy and consent, by the force of circumstances which had unfortunately rendered one our dictator, had to submit to an unjust war. (Loud cheers, mingled with hisses.) It was said that they must fight. He would concede so much if they wished, but on what compulsion must they? It was said that they must fight or else they would lose their prestige, and in doing so lose control over their Indian Empire, and their supremacy and security at home, and their honour abroad. It became every honest man who had a drop of English blood in his veins to inquire what was the meaning of that French word "prestige." He had looked it up the other day in his dictionary, and he found that it meant a sham, an illusion, an imposture. (Laughter.) Now suppose for a moment they were to forego the duty of maintaining their imposture, what would they have? Nothing. Nevertheless, some maintained that we must do this, or that we should certainly lose our position in India. It ought to be remembered that we gained India by conquest, and that we ruled her by fear, and that we must retain her by fear. (Hear,

hear.) If we must retain her by fear it was not a very nice result; and after more than a century of Christian rule over a very peaceable, docile, and intelligent race it was said that we must fight, or that we should lose our prestige. Had England fallen so low that she must be valiant to show that she was not weak, that we must pour our disciplined columns upon the rude defenders of their native soil, and that we should use the most terrible weapons that science could form or that art could suggest, and that we should shatter those armies which were raised to defend hearth and home. It was a terrible necessity it was said, but was that the fact? ("No, no.") If it were so, then putting aside every question of morality, and every question of religion which gave morality its sanction, and of the Christianity which had defined and ennobled it for us, and going down step by step to that low level on which alone the war party had to meet us, we had a charge against them that they chose to pick the quarrel at the apex of India, many miles away from our natural basis, the sea, and have done it at the time of the year when the mountain ranges will be covered with snow, when they would have to be led past that scene of the greatest disaster that ever overtook the British arms, and would have to pass the winter in a climate which would be worse than the Arctic winter. They had done it at a time when the Indian finance was impoverished, when the revenue could not meet the expenditure, when the tax-gatherer was at his wit's end and the tax-payer was like a jaded horse, no longer obedient to the lash. They had done it at a time when they had thought fit to gag the Press, lest a cry too wild and terrible to be endured should rise to our ears, and they had done it at a time also when the British Parliament was not sitting, when there was a commercial distress spreading all over our land, when the ordinary expenditure of this nation was not met by its ordinary revenue, and when the extraordinary vote of six millions had to be spread over three years, and was not met by the taxes which it was thought necessary to impose. (Hear, hear.) We ought to be moved by further considerations than British interests. If unmitigated selfishness was to be the sole impulse of statesmen, then it was not for the present Premier to say that there was a name and a fame and a glory and a prestige that came nearer to him than to his native land, that touched him more closely than his coronet and that bound him more nearly than his Garter. If, on the other hand, they claimed to believe that justice must go hand in hand with honour, they were not to have it said that they were less regretful of the true and just rights of this country. If it was given to them to see that there was a virtue higher than so-called patriotism, that honour must ever go hand in hand with justice, if they had faith in the moral ruler of the universe who would not suffer wrong to be permanently triumphant or right to be permanently abashed, then why should they forego the courage and the strength which faith and conscience could alone give. Before that crisis the two men to whom he had referred formulated what was thought a most desirable policy in two phrases which took popular attention—"The maintenance of the independence and integrity of the Ottoman Empire," and the other was that the "Pashas must be made to move out bag and baggage." Now both of these seemed to involve war—and thanks be to the Government in so far as thanks were due to them for having got us through that matter without war—but in the light of past circumstances who had been the truer prophet, whose programme had been fulfilled? (Applause.) Was it the man who stood at the helm of affairs, or was it that independent writer who had been taunted with frittering away his influence by appealing to his countrymen? (Applause.)

The Rev. NEWMAN HALL, who met with a very cordial reception, supported the resolution. After laying down a few general principles which should guide men in private life, and which he contended should also be extended to the performance of public duties, such as doing all in their power to avert war, he proceeded to deal with several of the comments which have lately appeared in the daily Press favourable to the declaration of war against the Ameer of Afghanistan. He contended that Christianity was applicable to the whole world. We had been told to "preach the Gospel to every creature," and we were bound to preach it in Afghanistan, and if so we were bound to act it; for action spoke louder than words. (Applause.) People might say that European nations were bound by artificial rules of international law; but was not all the world bound by the grand rules of Christian law? If not, then they ought to give up "preaching the Gospel to every creature." (Hear, hear.) He had yet to learn that there was one law for us in private life and another law for us in public life. In private life we were told to be slow to anger, to be ready to forgive, to be kind to one another; but in public life we were to admire such things as these—Bloodhound, Boxer, Bulldog, Defiance, Devastation, Firebrand, Growler, Implacable, Thunderer, Vixen. (Laughter.) They were told by the Gospel and by their national Christianity that they were to have faith in God, and every preacher throughout the land would tell an individual to exercise these in private life. If they would increase their substance and enlarge their trade and promote their elevation in the world by dishonesty and wrong, they ought not to do it, but ought to trust in God and He would defend the right; because no gain that was made by ungodliness would ever benefit them. There were few but would say, "Trust in the Lord and do good," and yet as a nation, if we were taught that we fancied we were in peril or could promote the interests of our empire by trespassing upon another estate, then we were to do it immediately. We were a great nation—we were an empire! (Laughter.) The Queen had been made Empress of India, and yet we seemed to be afraid to do right; we were too weak to acknowledge an error when we had fallen into it and redress it. (Hear, hear.) The rev. gentleman in conclusion said: Whatever notions we may have had about party politics and party leaders I do feel and assert this, that as Christians we should be one in asserting the great truths of morality; and I feel that every bishop in every cathedral, every vicar and rector in every parish church, every clergyman of every denomination throughout the land, should make their churches ring with these grand old truths that the conduct of our rulers towards individuals in distant lands should be regulated by the same Gospel which our missionaries preach in those lands—(loud applause)—that all men, barbarous and civilised, are our brothers and neighbours, and that we should act to them in the spirit of Christ's law, "Love thy neighbour as thyself"; that sound policy can never be separated from Christian integrity; that national interests no more than individual interests can be pleaded as an excuse for that which is morally wrong; that righteousness is the stability of any nation; that we do believe in God the Father Almighty, Maker of Heaven and Earth; that confidence in God—and that always includes obedience to God—is a stronger defence to any nation than iron-plated ships and Armstrong guns; for when we are acting righteously, then, and only then, can we say, "There is none other that fighteth for us; but only Thou, O God"; and "If God be for us, who can be against us." (Loud and prolonged applause.)

Mr. C. W. STOKES proposed, as an amendment to the resolution:—

That, in the face of the threatened aggression of Russia upon the safety and interests of our fellow-subjects in India, it is the duty of Englishmen of all parties to unite in support of the Government in their praiseworthy resolution to strengthen the Afghan frontier, and chastise the insolence of the Ameer of Afghanistan, who has sacrificed the interests of his country by becoming the tool of Russian intrigue. That public meetings to hamper the Government at the present time are mischievous and unpatriotic, as likely to encourage Russia, and thus render war with that despotic, cruel, and insatiable Power inevitable.

Amid considerable confusion and uproar he characterised the speech of the chairman as a long anathema against the Government. He protested against any small association or society coming forward to claim for themselves the appellation of lovers of peace, and charged the Society of Friends, who desired peace at any price, with bringing upon the country the Crimean War. He defended generally the conduct of the Government in the policy they were now pursuing in regard to the Ameer of Afghanistan.

Mr. MALTMAN BARRY, in seconding the amendment, said it was not so much a question between England and Afghanistan as it was a question between Russia and England. If he was asked if it was desirable to substitute for the rule of England the rule of the Muscovite Emperor, he would to the question give a positive negative. (Applause.) When they thought of the state of Poland, of Circassia, and of those Central Asian tribes who had fallen under the sway of General Kauffman,

he was persuaded that there was a lower depth than that of English rule still, and that was the depth of Russian rule.

The amendment was put and lost, and the original motion was put and carried by an overwhelming majority.

Mr. STAFFORD ALLEN moved the second resolution, which was as follows:—

That this meeting earnestly hopes that the Government at home will resolutely refuse to sanction the course entered upon by the Indian authorities with reference to Afghanistan. That a memorial embodying these sentiments be presented to the Queen's Government through the Principal Secretary of State for India.

Mr. WILLIAM JOYNER briefly seconded the motion, which was put and carried unanimously. On the motion of Mr. COLLETT a vote of thanks was voted to the chairman, and the proceedings terminated.

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